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Vol. III.
No. 2.

December,
1913.

County Louth Archæological Journal.

OCT 16 1917

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EXCURSION TO DERRY AND DISTRICT.

The County Louth Archæological Society Group at Moville.

VOL. III.

1913.

No. 2.

JOURNAL OF THE
COUNTY LOUTH
ARCHÆOLOGICAL
SOCIETY.

EDITED BY

Rev. JAMES QUINN, C.C.

HON. SEC.



ESTABLISHED 1903.

GENEALOGY DEPT.

OCT 06 1997

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DUNDALK

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1913.



S Fialthar feupamail Maḡ Muirtimne
 Iṛ op-buirde 'n t-arbharr ann 'ran bpoḡthar
 Δετ ι οτεανντα na mbarrai ó'n itir
 Tá raotarr pean-ḡaoḡalann ḡo leor.

DAN LYNCH.



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 any Papers or Notes of Archæological Interest before the
 Council, should be addressed to:—

REV. JAMES QUINN, C.C.,

EDITOR LOUTH ARCHÆOLOGICAL JOURNAL,

BALLYBARRACK, DUNDALK.



CONTENTS.



| | PAGE |
|---|------|
| SOME PHASES OF "CELTIC" CULTURE, by Rev. P. M. MacSweeney, M.A. .. | 133 |
| ANNACLOGHMULLION, by Rev. Charles Hurson, C.C. | 149 |
| DUNDEALGAIN IN THE EIGHTEENTH CENTURY, by Rev. L. P. Murray .. | 154 |
| MUIRTHEIMHNE, by Rev. Nicholas Lawless, P.P. | 156 |
| COUNTY LOUTH DEPOSITIONS, 1641, by Rev. Thomas Gogarty, C.C. .. | 167 |
| eiðlin & rúin, by Rev. Luke Donnellan, C.C. | 178 |
| OLD TIMES IN DUNDALK AND ITS NEIGHBOURHOOD, by Rev. L. P. Murray .. | 181 |
| WELCOME TO PRIMATE BRIAN MACMAHON, ARCHBISHOP OF ARMAGH, 1738, by H. Morris | 189 |
| NOTES AND QUERIES—Cahir Cuchulainn or "Cuchulainn's House," Co. Kerry .. | 193 |
| Stone Circle in Co. Louth—Viscount Townsend .. | 194 |
| DIAGRAM OF THE INSCRIPTION ON THE BELLEW-NUGENT 1588 CENOTAPH .. | 195 |
| DIAGRAM OF THE INSCRIPTION ON THE MORTIMER-BRADY TOMBSTONE, 1634 .. | 196 |
| REVIEWS | 197 |
| OUR ANNUAL EXCURSION | 198 |
| DUN DEALGAN FUND REPORT FOR YEAR | 201 |
| APPENDIX—Objects, Constitution and Rules | 204 |
| List of Officers | 205 |
| ,, Council | 205 |
| ,, Members | 205 |

LIST OF ILLUSTRATIONS.

| | | | | |
|---|----|----|----|----------------------|
| EXCURSION TO DERRY AND DISTRICT | .. | .. | .. | <i>Frontispiece.</i> |
| PROLEEK CROMLEAC, BALLYMASCANLON | .. | .. | .. | PAGE 136 |
| PATRICKSTOWN HILL STONE—BOAT SYMBOL—CHEVRON—SIMPLE SPIRAL | .. | | | 137 |
| SALTIRE | .. | .. | .. | 138 |
| STONE AT NEW GRANGE WITH BRONZE AGE SPIRAL | .. | .. | .. | 139 |
| SALTIRE ORNAMENT ON STONE AT NEWGRANGE | .. | .. | .. | 139 |
| LA TENE, OR TRUMPET SPIRAL AND DERIVATIVES | .. | .. | .. | 140 |
| GOLD LUNULA, OR COLLAR | .. | .. | .. | 141 |
| SHRINE OF ST. PATRICK'S BELL | .. | .. | .. | 143 |
| THE TARA BROOCH | .. | .. | .. | 146 |
| PORTION OF ILLUMINATED MONOGRAM "BOOK OF KELLS" | .. | .. | .. | 147 |
| LOCAL EXCURSION TO MULLABANE AND ANNACLOGHMULLION | .. | .. | .. | 149 |
| ANNACLOGHMULLIN, ETCHED FROM AN ILLUSTRATION IN "ETRURIA CELTICA" | | | | 150 |
| URN FROM ANNACLOGHMULLIN, FROM ROUGH SKETCH IN "ETRURIA CELTICA" | | | | 150 |
| ANNACLOGHMULLIN GROUND PLAN, ENLARGED FROM "ETRURIA CELTICA" | .. | | | 150 |
| VIEW OF DROGHEDA, 1798 | .. | .. | .. | 168 |
| "CAHIR CUCHULAINN" OR "CUCHULAINN'S HOUSE" | .. | .. | .. | 193 |
| STONE CIRCLE IN CO. LOUTH | .. | .. | .. | 194 |
| MORTIMER-BRADY 1634 TOMBSTONE | .. | .. | .. | 196 |
| FELD (FIELD) TOMBSTONE, 1536 | .. | .. | .. | 197 |

JOURNAL OF THE COUNTY LOUTH ARCHÆOLOGICAL SOCIETY.

No. 2.]

DECEMBER, 1913.

[Vol. III.]

ANNUAL ADDRESS.

By REV. P. M. MACSWEENEY, M.A.

(Read at the Annual Meeting of the Society at the Free Library, Dundalk, on Tuesday, February 14th, 1913, and illustrated by lantern slides. Mr. Joseph T. Dolan, Vice-President, in the chair; the audience was unusually large and representative.)

Some Phases of "Celtic" Culture.



HAVE undertaken to lecture to you on certain phases of what I have called "Celtic" Culture. In doing so I wish to make two things clear. In the first place I am restricting my observations more particularly to the Irish area of "Celtic" culture. In the second place I am using the word "Celtic" as an expression for locality rather than for race. A form of ornament or a form of literature may be common to many peoples at the one time and in different places, or it may pass through the modifying influences of different races in the one locality. Both in the historic and in the proto-historic period in Ireland a succession of races or a commingling of race-elements is found. For this fact the evidence is clear. In the matter of language we have evidence in the historic period of the existence of four languages in Ireland: Irish, Norse, Norman-French, and English. Until recently, in language, the Celtic element predominated, but it is now receding before its powerful Teutonic adversary—English; and with the advance of English the long chapter of "Celtic" Culture threatens to come to an end.

My object to-night is to bring before you certain phases of that great Culture which, though a specialised form of European Culture, made its influence felt on all who came within its range. And by Culture I here mean the desire to bring the

facts of life into harmony with the laws of Beauty. Thanks to the enormous advance made of late years in the history of the origins of Human Culture we can make a fair approximation to the date at which the first evidences of it occur. Until recently we were accustomed, under the influence of a mechanical theory of evolution, to assume that the deeper we sent the shaft of investigation into ancient civilizations the surer we were to find a decreasing degree of Culture. But the sweeping generalisations of popular manuals or the easy dogmatism of magazine articles are crumbling away before the results of patient investigation. And let me remind you that I am speaking of Culture as distinct from the progress of physical science. The transition from the spluttering rush-light, which was the sole illuminant of the old Irish scriptorium, to the splendid electric installations of to-day marks an advance in material progress ; but the transition from the spiritual delicacy of Celtic illumination in the Book of Kells to the bourgeois ornamentation of a later day marks decline. The history of Human Culture seems to be rather in the nature of a wave-like rise and fall whose chief periods are marked, for example, by the best epochs of Palaeolithic Art, of Ægean Naturalism, of Greek Aestheticism, of the Renaissance, and of Modern Realism.

It is a mistake to think that we can separate "Celtic" Art in Ireland from European Art. They are intimately connected. Primitive man in the Celtic area had the same problem to face as primitive man in, let us say, Crete. In the case of both the instinct for beauty made itself felt, and they gave expression to it, at first, in somewhat similar fashion, though the after-developments took different lines. In Ireland, previous to the Christian period, the evidences of Culture are to be found in objects which the artistic feeling of primitive man led him to ornament, sometimes by way of religious symbolism, sometimes by way of pure ornament. With the introduction of Christianity a new class of evidence comes to hand in the great saga literature which the adoption of Roman script made it possible to put on permanent record.

In this paper, in dealing with the Stone, Bronze, and Iron Ages, we may accept their sequence without troubling about the present tentative chronology. That chronology assigns *circa* 1500 B.C. as the date of the introduction of Bronze, *circa* 500 B.C. as the date of the introduction of Iron, or rather as the dates of the introduction of ornament of the Bronze and Iron Ages respectively. It may naturally be asked, at this stage, can we speak of the ornament of the Bronze and Iron Age as Celtic ornament ? My own use of the word "Celtic" in this paper as denoting a locality rather than a race avoids doing so ; but if we were to accept Professor Ridgeway's account of early races in Britain and Ireland we would be in a position to say that much of the aboriginal art in Ireland is to be ascribed to a people speaking a Gaelic language. Abstracting, for the moment, from his peculiar use of the terms "Goidelic" and "Celtic" we may say that the "Celtic" Art of the Christian period finds in part its explanation in the artistic history of the Pagan

period, and setting aside the troubled questions of race and chronology I hope to show that the sequence is clear.

The passing away of the great Ice Age in mid-Europe led to its being inhabited by man. The earliest inhabitants are spoken of as Palaeolithic or men of the old Stone Age, because their remains consist of roughly hewn stone or flint instruments. These were succeeded by Neolithic man or man of the new Stone Age, whose remains are also of stone, but the evidence of whose industry is exemplified in a more polished and perfected form of stone implements. To Neolithic man succeeded man of the Bronze Age, whose discovery of that metal—an alloy of copper and tin—marks an epoch in the development of the race. Whilst man of the Bronze Age was succeeded by man of the Iron Age—an age which merges into our own. As to the use of the word “Age” here, I might take the precaution of saying that, whilst in a particular region it may have a special chronological value, when applied in general it must be taken to have only a culture value—that is to say, that whilst the inhabitants of Ireland have long ago passed out of the Stone Age, the native Australian tribes, for example, may still be in the Stone Age.

For the purpose of this paper we may neglect the Palaeolithic Age, and direct our attention to the Neolithic, Bronze, and Iron Ages in Ireland. The question as to race and language in these ages does not, as we have said, disturb the sequence of development in Culture ; but it may be well to state current views on the subject. It is generally accepted that the earliest inhabitants of Ireland were a small, dark-haired race and that this race was conquered by a tall, fair-haired race whom classical writers refer to as “Celts.” Over and above this a serious difference has arisen. Up to this we have been accustomed to speak of the Celtic group of languages as consisting of two well-distinguished types, the one Gaelic or Goidelic (*i.e.*, Irish, Scotch, and Manx), the other Brythonic (*i.e.*, Old Gaulish, Welsh, Cornish, and Breton). In certain cases in Goidelic where we have the letter “c,” in Brythonic we have the letter “p” : for example, in the Irish word “mac,” a son, and in the Welsh word “map.” The distinction has led people to speak of the Goidels as “K” (“c”) Celts and the Brythons as “P” Celts. But the difficulty arises when we come to the question of race as distinct from language. If the people speaking the “K” languages were Celts, as has been generally assumed, we should have to consider them as belonging to the tall, fair-haired race mentioned above, and hence ethnically akin to the people speaking the “P” languages, unless, indeed, we denied that these were racially Celts. We should, further, be inclined to consider that, being Celts, they were in the Iron Age stage of Culture when they arrived in Ireland ; but now Professor Ridgeway, the distinguished professor of archaeology at Cambridge, has put forward the theory that the “K” or Goidelic language was the language of the small dark-haired race, and not a division of the language of the fair-haired race, the Celts—that is to say, that, ethnically speaking, the Goidelic language was not a Celtic language. For if we equate the Goidels to the small dark-

haired race who constituted the aboriginal inhabitants of Ireland, then they are ethnically different from the Celts who, it is presumed, represent the invaders in the fifth or fourth century B.C. Somewhat akin to this theory is that of Sir John Rhys, who maintains that, in Gaul, a people speaking a "K" language was conquered by a people speaking a "P" language. This Dr. Pedersen, on linguistic grounds, thinks quite unproved. But Rhys, unlike Ridgeway, makes three divisions: *first*, the Neolithic black-haired race; *secondly*, Goidels or Celts speaking a "K" language, who were in the Bronze Age stage of Culture when they arrived; and *thirdly*, Brythons or "P" Celts speaking a "P" language. As to the Picts, colonies of whom seem to have established themselves in Ireland and whom the Irish called "Cruithne," I shall merely say that there are two rival theories in the field—one holding their language to be Brythonic—the other holding it to be Goidelic. Of one thing we are certain: Ireland in the second or first centuries B.C. was inhabited by a mixed fair-haired and dark-haired race, whose Culture stretches back to the Neolithic period. In this Neolithic Age man gives evidence of a certain degree of culture, of a desire to beautify. He polished and shaped his weapons. He raised large structures which were to be the resting-places of his dead or the residences of their spirits when the body had been destroyed or could not be found. He believed in the indestructibility of the warrior's spirit, or, as we would say, of his soul. This explains the inclusion in the grave-monument of weapons, food-vessels, &c., which were looked upon as still useful to the dead, as still his personal property. It also explains the fact that monuments were raised though there was no interment of the body. The monument was the home of the warrior's spirit; and this led to the elaborate tombs which, even in our day, leave their mark upon modern modes of burial. It is, therefore, a mistake to speak of blind-mounds (*i.e.*, mounds where no body lies buried) as memorials; they are really the resting-places of the spirit or ghost; and, hence, the tradition of the fairy-mounds and of the good people represents a real belief of the people who raised these mounds.

You are familiar with the megalithic structures of this age in the shape of cromlechs, long barrows, and chambered cairns. But though traces of artistic feeling may be found in these remains of Neolithic man he did not share in the wonderful artistic culture of his predecessors—the reindeer hunters of Europe, who have left those marvellous mural drawings and paintings in the caves of Dordogne, of Lorthet (Hautes Pyrenées) and of Altamira (Spain)—drawings and paintings which anticipate the best period of Ægean naturalism (*circa* 2500 B.C.) and the glorious art of Greece. He had, however, discovered the secret of raising great blocks of stone and, thus, prepared the way for the growth of stone architecture in Europe. I may instance the stone alleys of Carnac in Brittany, the stone circles of Stonehenge in England, and the megalithic structures of Dowth, Knowth, and New Grange on the Boyne in Meath. The mention of New Grange brings me to that division of the subject which marks the beginnings of those characteristics which

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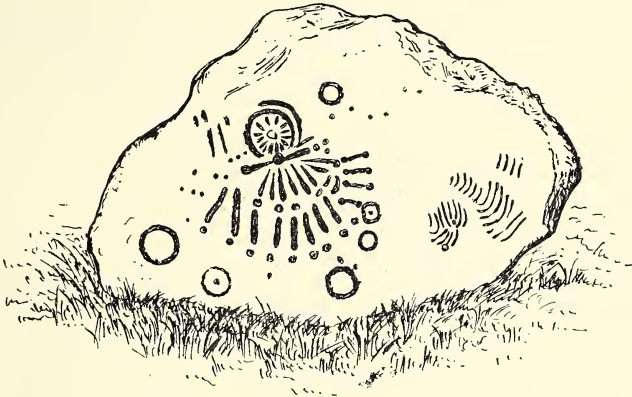


Photo by]

[H. G. Tempest.

PROLEEK CROMLEAC, BALLYMASCANLAN.

we generally associate with "Celtic" Art. A period of overlap would naturally occur between the late Stone Age and the Bronze; and, as Mr. Coffey has pointed out in his excellent and carefully worked-out paper on New Grange, the monuments at New Grange, at Loughcrew in Meath, at Knockmany near the town of Clogher, at Seskilgreen, Co. Tyrone, and Clover Hill, Co. Sligo, though apparently neolithic structures, are characterised by a decoration which is generally believed to belong to the Bronze Age. Let me say here that the Art of the Bronze Age is of a two-fold kind: the one is symbolical, the other decorative. The chief symbols employed were the swastika, the triskele, the cup and ring, the boat, the

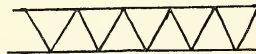


Patrickstown Hill Stone.

axe, the wheel, the horse, the swan, and the horns. As a specimen of symbolism or perhaps of ornament originating in symbol, we may point to the rude marking on a stone at Patrickstown Hill in the Loughcrew district, Co. Meath. It seems a characteristic symbol of sun-worship, and finds its parallel in the sun-symbols of Egypt. The chief decorative motives were: the chevron, the concentric circle, the spiral, the winding band. Amongst the characteristic ornament of the Bronze Age in Ireland the chevron and the spiral stand out pre-eminently. Whilst at Loughcrew



Boat Symbol



Chevron



Simple Spiral

we have cup-and-ring marks and concentric circles, at New Grange they are absent, and the spiral and chevron form the staple ornament. The hill-tumulus at New

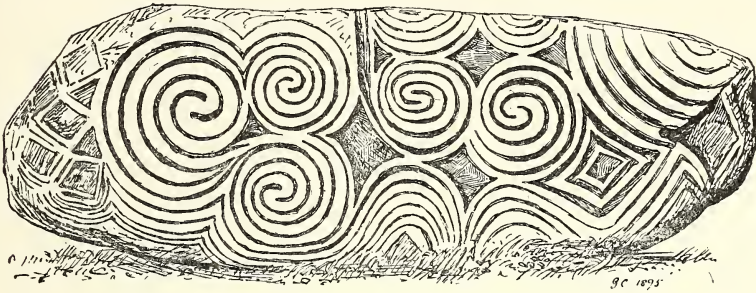
Grange is one of the most important archaeological monuments in western Europe. When seen at a distance it appears to be an ordinary hill, but a closer examination shows it in quite a different light. The greatest diameter of the mound is 280 feet ; its height is 44 feet. It was formerly surrounded by a ring of standing stones, twelve of which remain. The mound covers a great cruciform passage-tomb, the entrance to which is on the south side. It consists of a long passage lined by upright blocks of stone leading to a chamber with three recesses. The chamber is dome-shaped, and is made by large flat slabs one projecting over the other till they are capped by one great flag. In the three recesses are three stone basins, and in the centre chamber another. The structure so far suggests a late neolithic origin, and is to be compared with the great domed tumulus at Mycenæ, popularly known as the Treasury of Atreus. But the ornamentation on the stones in the passage and in the chamber itself brings us to the Bronze Age. This ornament consists chiefly in adaptations of the spiral, single and composite, and of the chevron with



Saltire.

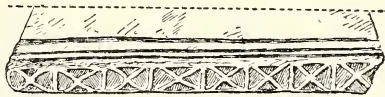
its main derivations, the lozenge and the saltire. Simple as the chevron motive is, it is astonishing what a variety of beautiful patterns were produced from it. It was an easy form of ornament to impress on the soft clay of the cinerary urns, and on these we have many a beautiful example of it. On metal objects, such as bronze spear-heads and gold lunulae, it was produced by means of a hammer, punch, and graver. On some of these, such as the gold lunula from Killarney, now in the National Museum, in its restraint and in its feeling for balance it reaches a pitch of artistic effect which will compare with modern ornament of the highest class. I may mention that out of 62 gold lunulae in Great Britain, Ireland, and France, 33 are in Ireland, and of these 32 are in the National Museum, Dublin, and one in the Museum at Belfast. We also find, as on the bronze spear-heads in the National Museum, associated with the chevron lines of dots, a class of ornamentation much used in the illuminated manuscripts of the Christian era. Perhaps the most remarkable class of ornament at New Grange is the spiral. One need not enter the dark interior of the tumulus to find it, for it is found in splendid profusion on the great stone which lies before the door. The conjoined spiral motive is one of the most widely spread forms of ornament. It is found in Egypt, it is found in the Mediterranean area, along the Danube, in France, in Scandinavia, in Great Britain and Ireland. As to its origin and mode of distribution three different views are held. Mr. George Coffey, the Keeper of the Irish Antiquities in our National Museum at Dublin, inclines to the view that it travelled to Ireland by the Baltic and Scandinavia. Sir Arthur Evans inclines or did incline to the view that the spiral travelled by the Atlantic, Spain, and France to England and Ireland ; whilst

Mr. Hogarth, Keeper of the Ashmolean Museum at Oxford, utters the following note of warning as to the general question of spiral ornament: "The spiral," he says, "however, it must be confessed, occurs so often in natural objects (*e.g.*, horns,



Stone at New Grange with Bronze Age Spiral.

climbing plants, shavings of wood or metal) that too much stress must not be laid on the mutual parentage of spirali-form ornament in different civilizations." That the Scandanavian spiral is of Mycenaean origin seems proved, however, by an associated spiral and lotus-motive design upon a bronze celt from Aarhøj near Aalborg, Jutland, which finds an exact parallel in the ornament upon a gold pectoral from Mycenae. Before passing from the subject of New Grange I wish to draw your attention to the saltire ornament on the stone over the entrance. It gives

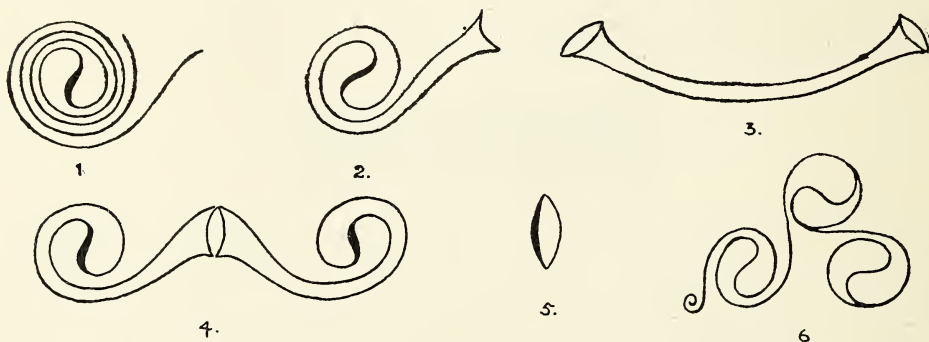


Saltire Ornament on Stone at Newgrange.

a certain distinction to the monument which, as Mr. Coffey rightly says, suggests "architectural promptings of no small importance." I should like to delay on the subject of New Grange, but adequately to deal with it would require a lecture in-itself. I may mention, however, that it was plundered by the Norsemen or Danes, and it was in company with one of their descendants, Professor Soderberg, that I paid my second visit to it. He, as I remember, at once remarked the well-known boat symbol, so common in Scandinavia, which has since attracted much attention. Bearing in mind, therefore, as characteristic ornaments of the Bronze Age, the spiral and the chevron with its derivatives, such as the lozenge and the saltire, we may pass to the Iron Age.

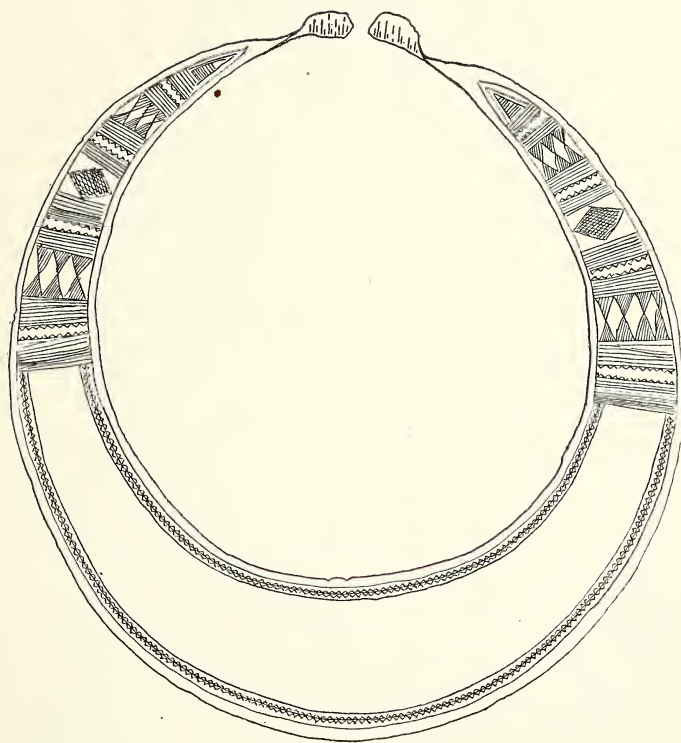
In Europe the Iron Age culture is peculiarly associated with the Celts. These Celts or *Keltoi* are described as a tall, fair-haired race in classical authors, and it is interesting to note that in the Irish epic sagas, such as the *Táin Bó Cuailgne*, the fair-haired heroes are prominent. On the Continent, as one might expect, the Iron Age is earlier in date than in Ireland. At Hallstatt, near Salzburg, in Austria, a remarkable Celtic cemetery was discovered in 1846, and the finds in it

reveal to us the transition from the Bronze to the Early Iron Age. The transition, it is assumed, took place about 800 B.C. At Sesto Calende, in Italy, the grave of a Gaulish-Celtic chieftain has been found which illustrates the transition from the Early Iron or Hallstatt Period to the Late Iron or La Tène Period. It brings us into touch with the culture of our great Irish epic, the *Táin Bó Cuailgne*, and with the personality of Cuchulainn. La Tène is a military stronghold or oppidum situated at the N.E. end of the Lake of Neuchâtel, commanding an important pass between the upper Rhone and Rhine. It was a strategic rendezvous of that Celtic terror which threatened the Romans at the battle of the Allia in 390 B.C., and which sacked and burned Rome. They were finally driven back at the battle of Sentinum in 295 B.C., and Rome was freed from an obstacle which seriously threatened to impede its march to Empire. Over two hundred years later Julius Cæsar was to retaliate by carrying war into all the Celtic lands save Ireland. The Celts of the La Tène period (*i.e.*, about 400 B.C.) were to gain artistically by their contact with Rome and Greece. It is to this contact that we should ascribe the influence of the classical anthemion and meander patterns, modified by the Celtic love of spiral and scroll patterns; and it is this new ornament which is characteristic of the Celtic Iron Age in Ireland. Unlike the single line spiral of the Bronze Age, as we saw it on the stones at New Grange, the La Tène spiral is double-lined. The



La Tène or Trumpet Spiral and Derivatives.

inner ends of the two lines are joined, forming a comma-shaped figure or loop, the outer ends of the two lines diverge, and the whole ornament has a more or less trumpet appearance, and hence is spoken of as the trumpet-pattern. Now this ornament is so characteristic that it helps us to date, in a general way, a whole series of Celtic antiquities. It was brought to Ireland, in all probability, by those fair-haired Celts who poured down from places like La Tène on Rome in 390 B.C., and who, shortly afterwards, invaded Ireland and carried with them their Iron Age culture and this characteristic trumpet ornament. The fair-haired warriors of the *Táin Bó Cuailgne* were of this race, and it was they who were to found the central monarchy of Tara. This trumpet-ornament of theirs passed into the



GOLD LUNULA, OR COLLAR.

(See page 138).

Christian period ; and I shall be able to show you, in that period, its association on stone, metal, and manuscript work, with a new motive, the famous interlaced pattern. Perhaps a word of warning is not out of place here. You will see that this La Tène or trumpet-shaped ornament is of the spiral order, and you may naturally ask—Is it not a descendant of the simple-line spiral that we saw on the stones at New Grange ? Without going into proofs I may say that such is not quite the case. The simple-line spiral of New Grange came to Ireland at the beginning of the Bronze Age. The trumpet or La Tène spiral came from the Continent about B.C. 300. The one did not develop *on Irish ground* out of the other, though radically they are connected.

With the Iron Age we have reached an era which we are enabled to illustrate from the earliest epic tales. These tales, the finest example of which is the Táin Bó Cuailgne, deal with the lives and deeds of warriors of the Iron Age. The original stories about Cuchulainn and Ferdiad sprang up in this period. The *filí* and bards sang, as Ammianus Marcellinus says of the Gaulish bards, the *fortia virorum inlustrium facta*. The stories and the songs were transmitted from *filé* to *filé*, till, with the introduction of writing in the fifth century A.D., it was possible to fix them, once and for all, in manuscript. The earliest manuscript which contains the Táin is the *Leabhar na h-Uidhre*, written at Clonmacnoise by Maelduire mac Céileachair, who died in 1106 A.D. But O'Curry drew attention to the illuminating tract called "The Discovery of the Táin," in which it is told how Senchan Torpeist, the "árd-ollamh" of Ireland, procured its recovery. Senchan Torpeist, it may be remarked, was a contemporary of Guaire Aidne, who died in 659 A.D. This tradition of an earlier recension is backed by all the weight of scientific and linguistic authority. We may, therefore, be certain that, though we first meet the Táin in a manuscript of about 1100 A.D., it contains substantially the record of a period long anterior—of a culture reaching back in Ireland to about 300 B.C. It is an unrivalled picture of the Celtic hero-world, and it bears out in most particulars the accounts which classical authors give of the Celts on the Continent and in Britain. Though Cæsar did not find the chariot in use amongst the Gauls in his time, we saw that in a grave of a Celtic warrior at Sesto Calende near Lake Maggiore the remains of his chariot, his greaves, his trumpet, his sword, and his horse's trappings were buried with him. The remains point to the beginning of the La Tène period. At the battle of Sentinum in 295 B.C. continental Celts used the chariot. In Britain Cæsar found the chariot, and had he passed over to Ireland he would have found it there also. Cuchulainn and his fellows in the Táin use the chariot, and the mention of it in a tale goes a good way towards establishing its earliness. In later tales no mention is made of it. The chariot continued in use in the Christian period. We find St. Patrick has his chariot and his charioteer, and finally there is a representation of one on the great cross of Clonmacnoise. Again, the custom, in Europe, of deciding a battle by a duel between the two chief warriors is



SHRINE OF ST. PATRICK'S BELL.

strikingly Celtic. Just as Cuchulainn and Ferdiad fought in presence of the armies of Ulster and of Connaught, so did M. Claudius Marcellus, yielding to the custom of the enemy, fight with Viridomarus, the Celtic King of the Insubrii, in 222 B.C., and P. Cornelius Scipio Aemilianus with a Celtic warrior before the town of Interkatia in Spain. Celtic military customs and etiquette had much to do with the origins of European chivalry. "Ireland," as Windisch says, "has reason to be proud of her great epic," the Táin. It is a picture of the old Celtic Pagan world—of that fair-haired Celtic race which spread over Europe, which invaded Italy under Brennus, which defeated the Romans at the battle of the Allia, which sacked and burned their ancient city, which committed such sad havoc at Delphi, which established its power in the lands that we now call France and Spain, which invaded the far western islands of Britain and Ireland, and which, in the distant East, left its traces in that Roman province of Galatia, to whose "senseless" people, as he calls them, St. Paul directed one of his fiercest and most pregnant epistles. Perhaps the two following extracts from our Irish epic, the Táin, will do more to bring home to you the heroism and generous chivalry of the old Celtic world than anything I could say. The rhythm of my translations represents the rhythm of the old Irish verse, and, I may add, I have not in any way tried to improve on the original. The first passage represents an argument in verse between Ferdiad and his charioteer or "Gilla." The "Gilla" tries to dissuade him from fighting with Cuchulainn:

FERDIAD: Yes! this man we shall meet,
 And this tryst we shall keep
 At the ford, which the raven
 Shrieks fatally o'er;
 With a wound that shall pierce
 Through the thin slender waist,
 When that tryst we shall keep,
 Cuchulainn shall die!

GILLA: Far better than mocking
 Your resting at home;
 For to meet him is sorrow,
 And brief the embrace
 Of the hero of Ulster!
 Nor e'er shall forgotten
 Be the grief and the sorrow
 Of him who hath crossed
 O'er his path.

FERDIAD: 'Tis false what thou sayest!
 Fear fits not a hero!
 He seeks not protection,
 He'll stay not away.
 Cease thy clamour, O Gilla!
 Our valour's unbroken,
 Better courage than weakness,
 Our tryst we shall keep.

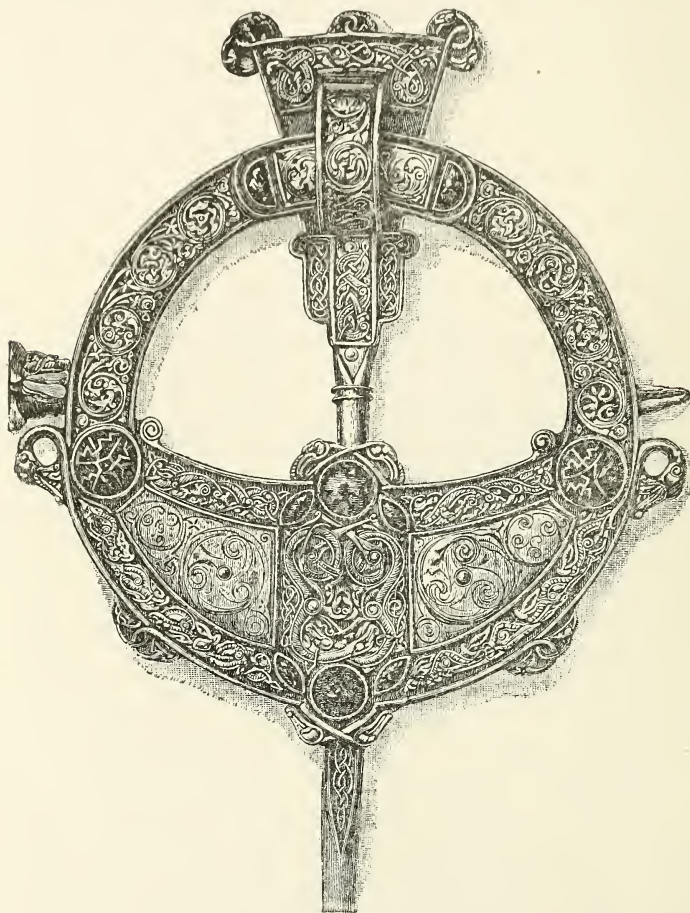
In the second passage Cuchulainn and Ferdiad, who, as boys, had played together and learned the use of arms from the woman-warrior Scathach, give poignant expression to their sorrow at finding that they are fated to do battle against one another :

CUCHULAINN : Heart-bound was our friendship
 In the woods we wandered,
 Sought our camp together
 And from battle weary
 Slept we our deep slumber ;
 Far from out the homeland
 To the woods we hied us,
 Journeying e'er together
 Just as Scathach taught us. *

FERDIAD : Flashed thy deeds in battle !
 Peer of mine in daring !
 Treason hath betrayed us ;
 Woe ! thy first sad wounding !
 One though our upbringing
 It eases not thy pain.

With the introduction of Christianity in the fifth century A.D. the *La Tène* ornament is put to new uses. The Church, with that readiness to turn to profit all that is harmless and good in the Pagan world, adapted the art of our country to the adorning of her sacred vessels, of her stone crosses, of her churches, and of her illuminated manuscripts. But on these art-objects of the Christian period we have to notice a new kind of ornament, unlike anything we have seen so far, and the marvellous use of which gives to Irish illumination its most characteristic distinction. The famous interlaced or knot-work patterns are to be found occasionally at an early date in both Greece and Rome. Roman plait-work was widely spread in Egypt, merging at last into Byzantine. From the eighth to the eleventh century the Italian-Byzantine style of architecture developed and is characterised by knot-work or interlacing bands, to be seen, for example, at Rome and Ravenna. In Italy the bands are divided into three ; whilst in the Byzantine area the bands are either plain or in two divisions : in this respect they resemble the Irish interlaced patterns. With the introduction, in the seventh or eighth century, of this Byzantine interlaced work came also that of animal-forms in ornament. In the *La Tène* period animal forms were rarely used in Ireland ; but their use as Christian symbols and ornament in Byzantine Art spread to Ireland, and they were adapted with wondrous dexterity to the ever-varying interlaced designs. The occurrence, therefore, of interlaced work, of animal forms, and, I may add, of the rectangular fret, also introduced from the Continent, on any object puts us in a position to say that it is not earlier than the seventh or eighth century A.D. Finally I ought to mention that from the earliest period the Celts were acquainted with the art of

enamelling, and the Christian artificers made brilliant use of it. Indeed, it is to the Celts that its invention in Europe is probably due, and they attained the highest artistic results in it. Enamelling consists in the pouring of a paste, coloured as required, on a plate of hot metal. As the metal cools the paste hardens and adheres to it, forming an ornament of wonderful beauty and durability.

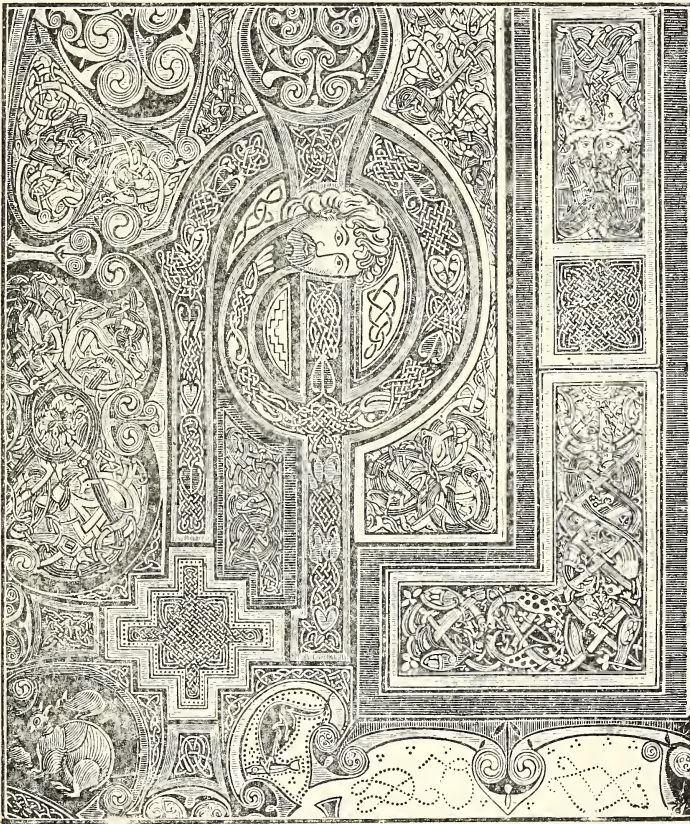


THE TARA BROOCH,

Found at Bettystown, near Drogheda, now in the National Museum, Dublin.

As a result of what I have said in this lecture we see that, by the aid of criteria derived from characteristic ornament, we are in a position to estimate the period to which a particular antiquarian object belongs. In the Bronze Age the simple spiral and the chevron or lozenge-shaped ornament are characteristic. In the Iron Age (*i.e.*, in the La Tène period in Ireland) the trumpet-shaped spiral of

meander or flower-like pattern is characteristic. In the Christian period (at least from the eighth century on) the interlaced and animal pattern is characteristic. A little practice will make it easy to pick out these varying elements in any ornamented object; and in this way the evolution of early ornament in Ireland will become clear. As we have seen the trumpet-shaped spiral of the La Tène or late



PORTION OF ILLUMINATED MONOGRAM
"BOOK OF KELLS."

Iron Age in Ireland was carried on into the ornamentation of the Christian period, and only dies out after the tenth or perhaps beginning of the eleventh century. Hence, while it appears on the Ardagh Chalice—a work of the ninth century—it is absent from the Shrine of St. Patrick's Bell and from the Cathach, works of the eleventh century; and again, whilst it occurs frequently in the Book of Kells, it is



Ballykeel (Bailte Caolte) Cromlech, near Mullabane.



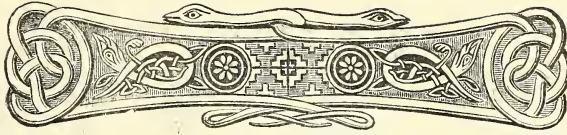
Leacht-Boirce "Giant's Grave," near Mullabane.



Pillar Stone.

Pillar Stone.

Sole remains of Annacloghmullion Chambered Cairn.



Annacloghmullion.



ON a recent occasion a very representative group of local antiquaries visited Annacloghmullion* under the guidance of the hospitable pastor of Mullaban. Very few, if any, of the remains of the once great cairn were discoverable, hence these few notes might not be unnecessary to maintain an interest in what was once undoubtedly a place of widespread importance.

In this townland of Annacloghmullion, parish of Lower Killeavy, Co. Armagh, about three and a half miles to the north of Forkhill in a field adjoining the road close to Davitt's Cross Roads, there existed long ago an old sepulchral monument or cairn. All trace of it has disappeared, so that not even can fancy's eye restore what time and men have laboured to deface. Upwards of thirty years ago the present owner of the land removed the last remnants of the structure and levelled the place to make arable land of it. Happily, however, a description of the cairn was given in the *Newry Magazine* (August 11th, 1815) by Mr. John Bell, who had previously visited the place, and had drawn an outline map and plan of the then existing structure.

Borlase, in his work on the "Dolmens of Ireland," has given a very succinct account of this monument, but as he culled his information from Mr. Bell's article in the *Newry Magazine*, I think I cannot do better than quote the original article as it appeared from the pen of the author:—

"The sepulchral monument, of which I present you with a drawing, was first explored by Sir Walter Synnot on September 8th, 1791. The exterior is composed of a cairn of stones of great magnitude without any circle of large stones at the verge. It is that species of monument so well known to the Irish peasantry by the name *leac*. The persons whom Sir Walter Synnot employed to open the entrance into the monument began by removing parts of the cairn at the

* Annacloghmullion = *Eanað-clóic-muilinn* = the marsh or fen of the millstone. The millstone, and the mill, and the plenty which they connote, must have been amongst the vanished glories of Annacloghmullion while yet the people of Mullaban could voice their sarcasm in the ancient tongue, as witness:—

Eanað-clóic-muilinn
San muilinnn san áran!

"The townland of the-fen-and-the-mill, and it has neither mill nor meal!"

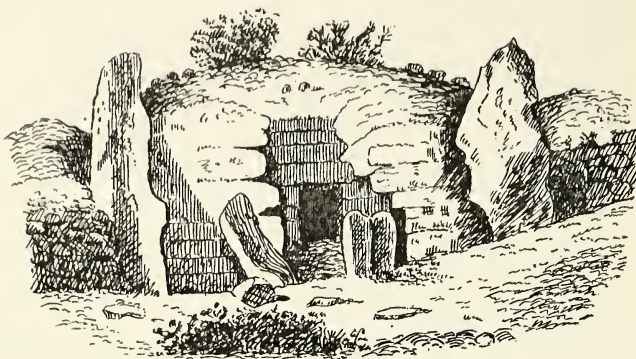


FIG 276 ANNACLOCHMULLIN. ETCHED FROM AN ILLUSTRATION IN
"ETRURIA CELTICA"



FIG 277 URN FROM ANNACLOCHMULLIN. FROM ROUGH SKETCH.
IN "ETRURIA CELTICA"

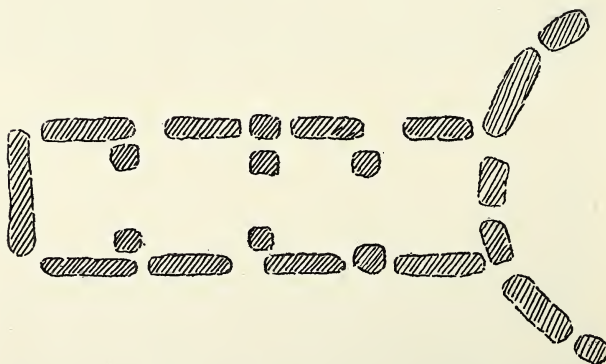


FIG 278 ANNACLOCHMULLIN. PLAN ENLARGED FROM.
"ETRURIA CELTICA"

tops of the two pillars represented in the drawing, each of which measures about thirteen feet in height. At that time those tops rose nearly eight inches above the level of the small stones. The men continued at work until the regularly designed front, represented in prefixed plate, presented itself to view. Then they discovered four apartments, thirty-seven feet in length.

The Leac̃ (leac̃t)† is an elliptical form, covered at the top, and measures in length forty-four yards, and in breadth over the summit twenty-four yards. It contains two rows of large slabs of stones, each measuring about nine feet in length, and seven feet in height. These extend nineteen yards into the rude heap, and support incumbent slabs of prodigious size.

The apartments measure nine feet in length by eight feet in breadth, and communicate with each other by parallelogrammatical apertures of about four feet in height. The sides consist of rude pillars resting upon stone sills. The top is formed of large stones upon which a great number of stones of same size is placed until they come into contact with the roof.

From the sides and ends of these apartments springing from the top of the vertical wall-stones large flags which form the roof project over the other, until they nearly meet at the top, the stones at the end converging as well as those of the sides. An immense and ponderous flag is placed horizontally upon the two uppermost of these, which respective stones form the highest part of the several apartments. The stones that converge or contract as they ascend to this top stone appear like inverted steps. Although these immense stones project over one another and hang suspended without any apparent support, they are, however, kept from falling by the incumbent weight of the small stones which rest on their other extremities. Thus from the form of the roof being neither flat nor arched, it will appear plain to your readers, that the cairn of small stones is almost indispensable in forming the interior structure. The height from the floor to the highest part of the ceiling of each apartment is about seven feet six inches.

In the second apartment an ornamented fragment of an ancient earthen vessel was found. I never have had the opportunity to search for human bones in this place. That human remains have been deposited here there can be no doubt. I have now so often found skeletons with urns similar to the fragment that was discovered in this tumulus as to render it perfectly indisputable that this kind of monument is sepulchral.

Although this is one of the finest leac̃t I have ever seen, there are no engravings on the stones. Concentric circles, a variety of undulating and carved lines, and other decorations not altogether devoid of beauty are frequently found upon stones which form the interior of the leac̃t. Carved ornaments or characters never fail to excite the curiosity of the learned. It must be lamented, however, that they know no more of the purpose for which they have been intended than the vulgar.

You will be surprised when you are informed that Sir Charles Coote has not taken any notice of this spacious and almost perfect monument of Irish antiquity, nor has any notice been taken of it by any preceding writer. A similar leac̃t containing three chambers was opened sometime since in the townland of Ballymacdermott, Co. Louth. in which a small urn was found."

There is now no trace of any of the large stones or slabs referred to in the above description, with the exception of the two upright stones shown in the accompanying photograph. They now, as will be seen, form part of a stone fence, but are, as far as one can judge in their original position. I learnt that about one hundred tons of the stones of this cairn were carted to Markethill to build Gosford Castle, and that also a large quantity were buried in the place. Thus there is practically nothing left to catch the eye of the casual visitor, though on close examination of the place one may decry in dim outline where the cairn once stood.

In the May of 1909 Mr. Thomas Ashby, Director of the British School at Rome, addressed a letter to the *Freeman's Journal* in connection with the press notices of Dr. Cochrane's presidential address to the Royal Society of Antiquaries for that year. The following extracts will make a fitting conclusion to this article :

"The close analogy between the cromlech at Annacloghmullen, County Armagh, and the 'Tombs of the Giants' in Sardinia had not escaped the notice of Borlase (*Dolmens of Ireland*,

† leac̃t means a grave, or pile of stones, or mound, to mark a grave, as leac̃t-mhaḡḡa means "Mahon's grave" on the mountain of Necessity, near Macroom.—(*O'Brien's Dictionary*).

vol. i., 303 sq., 706). The correspondence in the existence of the semicircle at the front, in the method of roofing by projecting stones, covered by a large flagstone over all, in the construction of the lower part of the sides of the chamber with large slabs, and in the plan of the whole, is obvious; while the construction of the frontal semicircle in coursed masonry, visible in the drawing given by Borlase (fig. 276), finds a parallel in the giants' tombs at San Prigionas and Muragada, discovered by Dr. Duncan Mackenzie in the autumn of 1908 (see *Builder*, and *Athenæum*, March 27th, 1909). This monument appeared to me, therefore, when I visited Ireland in September, 1908, to be of especial importance; and as I had not time to go to the place itself, Mr. E. C. R. Armstrong kindly interested himself in the matter, with a view to obtaining full details and plans for me. Unfortunately, Mr. Munce, to whom he wrote for information, could only reply that the monument had been levelled down over thirty years ago, and all traces of it had disappeared. Another monument of a different kind, also cited by Borlase (*op. cit.*, vol. i., 291, 707), the chambered cavern near Newbliss, which also presents the peculiarity of a frontal semicircle, seems to have been destroyed also, from what Borlase says. The loss of these monuments is, needless to say, irreparable; were plans and photographs of them corresponding to the demands of modern scholars preserved, one might be to some extent reconciled; but even this is not the case. And inasmuch as one of the great points of the scheme for research in the western Mediterranean area, which the British school has taken up, which it is already pushing on both in Sardinia and in Malta, and which, if funds permit, it hopes to continue and extend, is to ascertain what connections can be traced and what parallels drawn between the prehistoric monuments and civilization of Western Europe and of the British Isles, the destruction of pieces of evidence such as these, which would have been of the highest importance for comparative study, cannot be too deeply deplored. It is most earnestly to be hoped that such cases may not occur in the future, and that the apathy on the part of the local bodies, the landowners, and the general public, to which Dr. Cochrane alludes in his Presidential Address, may be dissipated. It is to prove how wide-reaching is the importance of such monuments that I write these lines."—THOMAS ASHBY, *Director of the British School at Rome*.

FOLK LORE OF ANNACLOGHMULLION.

I got the following folk story about Annacloghmullion cairn (or castle) from an old Irish speaker, who told me he heard it read from an old Irish manuscript:—

"A long time ago a man named William Roan was passing by the place on his way to the market to sell a load of oats. He met a man who bought the oats from him; but no sooner had the man bought the oats than he disappeared. Roan became confounded, and lost all knowledge of the road and his whereabouts. He went on the road until he came to a great house. A man came out of it and said "Welcome, William Roan," and he took one sack of the oats from him; then another man came out, and bade him likewise welcome and took another sack of oats. and so on, till the cart was unloaded. He was paid for his oats and then invited in to dinner. No sooner had William Roan sat down at the table than he fell asleep under it, and another man in the appearance of William Roan was sent home with the horse and cart. This man took ill and died that night, and was duly buried as William Roan in the graveyard close to Annacloghmullion. Soon after, the servant man began to make love to William Roan's widow, and she, to the great horror of all her friends, consented to marry him. Her friends upbraided her, and said she should allow her dead husband to grow cold in the grave before she thought of marrying again; but she replied that he was cold when she buried him. Then they said that she should think of her dead husband and respect his memory for some time at least, but she only replied that a live dog was better than a dead king; and so the friends did not succeed in dissuading her from marrying the servant man. On the night of the wedding, the fairies allowed the real William Roan to return home, and when he got home he found the wedding feast in full swing. He wondered what had happened,

for he thought that it was only that morning he had set out for the market. His wife (now a bride) came and told the surprised ghost of William Roan to go away, and not be disturbing a poor widow's house. He replied that it was not a widow's house, since she got married that day. He was then put out, and he remained outside till morning. Then again he came in, and demanded his breakfast, which was given to him through fear. When they saw him eat they knew that he was no ghost, but a real man.

Roan then left the house, and went to Annacloghmullion Castle to pay the landlord his tax or rent. When the landlord saw Roan, whom he thought to be dead and buried in the graveyard near to the Castle, he, through fear, ran away. This was the first occasion a landlord was known to run away from a tenant coming to pay the rent.

Coming home again to his wife, William Roan wished to know from her where they buried the supposed Wm. Roan. He accordingly went to the grave and opened it and broke in the coffin. A large black dog leaped out of it, and ran towards Belleek. The neighbours pursued him to Carrickanauny in the parish of Loughgilly, when he suddenly jumped into a hole in the rock there, and the place is known to this day as *Pott na madoo* (poll na wadee). William Roan said that was the hole he came out of when he got paid for his oats." William, unlike Enoch Arden, came home again.

CHARLES HURSON, C.C.





Dundealgain in the Eighteenth Century.



IN previous accounts of Dundealgain it has generally been taken for granted that after the coming of the Norman the famous Mount dropped out of history, and that even the memory of its glorious traditions was lost by the people. We have, however, plenty of evidence that such was not the case, and that only since the decay of Irish as a spoken language in the district—that is, within the last eighty years, has the consciousness of its historical importance been lost. From poems of the seventeenth and eighteenth century Irish poets, as well as from one or two contemporary English sources, we know that on St. John's eve a *patron* was held at Toberonan, part of the celebration of which was a recital of the ancient glories of Dundealgain. The earliest account of this celebration is given in a manuscript written in 1744, by Isaac Butler, who calls it "St. Winifred's Well at Castletown." Seumas MacCuarta, the greatest of the Irish poets of this district,¹ wrote his famous *Διῆγιν* at one of these celebrations. We are told that on that occasion he was accompanied by a member of an old Louth family—the MacKevitts of Belrobin.

Another part of the celebration of the *patron* consisted in the holding of a *τομαρβαῖς*, or contest for bardic honours, to decide the order of precedence among the poets of the district. Large crowds assembled at the Dun to hear them read their compositions, and the decision of the judges was usually received with mingled feelings. The last *τομαρβαῖς* known to have been held in Ireland took place at Dundealgain in 1827, and it is described by Nicholas O'Kearney in a manuscript in the Royal Irish Academy. There were many competitors, but they dropped out, one by one, leaving the field to Art O'Murphy,² of Grottoe Castle, and James Woods,³ Esq., M.D., of Dundalk. For the final contest two subjects were set for extemporary composition: "An Address to Daniel O'Connell" and "Welcome to Bartholomew Callan on his return to Ireland after an exile extending over twenty-nine years." The four poems which they read are still extant. The prize was awarded to O'Murphy, and Dr. Woods, accepting his defeat gracefully, was the first to congratulate his successful opponent.

The incident concerning Bartholomew Callan which gave rise to the second poem is also related in O'Kearney's manuscript, and, as it partly concerns Castle-

1.—Seumas MacCuarta, better known as *Ἀν Ὁδὸν τῆς Μακ Cuarta*, lived early in the eighteenth century. He was born in the townland of Kilkerry.

2.—Art O'Murphy (*Ἀρτ Μόρρις τῆς Γροττοῦ*) of Grottoe Castle.

I know nothing of this poet beyond what is related here. Grottoe Castle was probably Thomastown House, the home of the MacDermotts. The field is still known as "Grot Field."

3.—James Woods (*Σεumas Μακ Κολλεαρό*), a native of the town of Louth, and an apothecary of Dundalk. He was a poet of some fame.

town Graveyard, it is not out of place to preserve it in this article. The penal laws gave rise to a notorious class known as Priest-hunters and Tory-hunters.⁴ Toward the end of the eighteenth century the most prominent of these were Billy Forster, a Captain of the Yeomanry, and his lieutenant, Butchy Kirk. To protect the people from these scoundrels there was absolutely no law; anyone who excited their suspicion or incurred their enmity was hunted down like a mad dog and dispatched in summary fashion. One evening in 1798 Kirk, returning home drunk from Dundalk, felt inclined to sleep, and he staggered into the barn of Mr. Philip Smith of Ballinurd. He was discovered by a working man named Collater, who, we may expect, did not give him any time to make his peace with God. When the deed became known, the people of the district, afraid of Forster's vengeance, fled to the neighbouring woods and bogs. The body of Kirk was carried in procession by the "shirtless, speckle-skinned yeomanry" to the graveyard of Inniskeen, and there interred with military honours. Naturally enough, the people of Inniskeen were incensed that their graveyard, the graveyard which contained the remains of St. Dagaueus, of the MacMahon chiefs, and of all their forefathers and friends, should be polluted by the corpse of "Butchy the Stag." Led by Mr. Callan, of Thornfield House, they came in the night, dug up the wretched corpse and threw it outside the graveyard wall. Next day the yeomanry carried it in procession to Castletown graveyard, in the hope that they would be free from any trouble there, but information of their approach preceded them, and to the credit of the young men of Dundalk and Castletown, they were driven back along the road which they had come. They again buried the body in Inniskeen, and, in the expectation that the incident would be forgotten, they kept a guard over the grave for six weeks. But no sooner was the guard withdrawn than Mr. Callan and those whose friends had been interred in the graveyard dug up the putrid corpse, and lest it might be again buried there, they flung it into the adjoining river.

For his share in this incident Bartholomew Callan had to fly to America, and it was to celebrate his return, twenty-nine years later, that Woods and O'Murphy composed their poems.⁵

4.—In addition to Forster and Kirk, the others best remembered in this district are Seaver of the Bog, Johnston of the Fews, Cormac MacGinn of Tullyvallen, Pepper of Ardee, and Norman Steele of Farney. MacGinn was nicknamed *Cormac na hGinn* from the readiness with which he decapitated people. Concerning Johnston, the people used to recite the following prayer:—

"Jesus of Nazareth, King of the Jews,
Save us from Johnston, king of the Fews."

O'Kearney calls Pepper a "wholesale dealer in blood."

5.—As *ἐν τῇ τῷ μνηστεύειν* is preparing the poetry of the district for publication, I refrain from giving them here.



Muirtheimhne.

THE claim that Muirtheimhne* was an independent kingdom in alliance with Ulad is attractive, but cannot successfully be maintained. Such a theory adds another to the great independent or rather self-ruling kingdoms of Ireland and upsets the whole recognised theory of ancient Irish Government. So it can be admitted only on the strictest proof.

Some 600 years before our era Ugaine Mor "divided the whole country into twenty-five districts, which he distributed among his twenty-five sons and three daughters."—*Cusack History*, p. 233. Just before our era "Eochaid Feidleich [father of Maeve] rescinded the division of Ireland into twenty-five parts, which had been made by Ugaine Mor, and divided the island into five provinces over each of which he appointed a provincial king under his obedience."—*Cusack History*, p. 212. Those five provinces were Ulster, Leinster, Connaught, and the two Munsters. All met in the centre of Ireland in Westmeath at Usneach to which Ulster then extended—a fact too often forgotten, though the key to much of the story of the Northern province.

Cambrensis gives the credit for establishing the pentarchy to Slaine the Firbolg and first king of Ireland. With more probability Slaine is credited with the foundation of Tara, where from his day 150 kings are supposed to have reigned till its abandonment A.D. 563.

Early in our era (first or second century) Tuathal Teachmar established or enlarged the great central kingdom for the Ard-righ, taking a portion from each of the provinces, and building the palace of Tailte, midway between the Navan and Kells of our day, in the Ulster portion. It was Tuathal that extended the Ard-righ's domain, as Keating's fragment tells us, "to the pool of the blind-man's ford on Slieve Fuaid to Moy-Cosnavy, near Kill-tleivy," i.e., Meigh, Co. Armagh. This is why Conall Mac Geoghan states that in the reign of Dermott McKervall [A.D. 545-546] Maghbreagh—the Ard-righ's territory—extended to Slieve Fuaid in Ulster. This must be ever kept in mind if we are to clear up the real difficulties about the position of Louth in later times.

No historian doubts the above division of Ireland into kingdoms and sub-kingdoms, though many doubts are expressed about the dates given for their formation or the names or very existence of the kings assigned to them. No theory that would substitute a system of confederacies and free alliances—which, by the way, are two quite different things—for the recognised hierarchy of kings and sub-kings can claim the sanction of a serious historian amongst the many great scholars that have pictured ancient Erin.

In A.D. 332 the Three Collas rent Ulster in pieces and carved out the kingdom of Oirghialla for themselves, confining Ulad to Antrim and Down; "and even this narrow corner was not left to them [he alludes to the obtrusion of Clanna-Aedha Buidhe (Clanaboy), who subdued almost the entire of Ulidia], so that they had

* Roughly the "North Louth" of to-day.

nearly been extinguished except a few who had left the original territory." And he says, grieving, "this is the case with all the Gaoidhul of Ireland in this year 1666," MacFírbis, quoted by O'Donovan in *Rights*, p. 167, n. 1. But MacFírbis adds: "God is wide in a strait."

"They" in the extract means the Dal Fiatachs. So Colgan had good reason for saying of Ulad: "quæ hodie terminis Comitatus Dunensis pene concluditur," "which to-day is almost confined to the boundaries of Co. Down."—*Trias*, p. 109 n.

So the O'Neills of Clanaboy grabbed Antrim. But where was North Louth? Was Muirthemne which had formed part of Ulster left derelict? Did it become independent and form a fourth kingdom in Ulster,—Aileach being the third—without such a remarkable event occurring to the minds of Irish Historians? This is the puzzle of Muirthemne, and an enigma it has become by the want of clear statements in writers on the subject. In the eyes of Louthmen, at any rate, the question is worthy of discussion.

However, it is a question of fact, not of opinion, and therefore a solution to be of any value must be strictly proved. It is not at all a question of race or tribe, or like or dislike. So to tell us that the people of Muirthemne were of a different race from the Oirghialla throws no light on the subject. Conquerors care little for the freedom of small tribes. Neither does the fact of Muirthemne having its own kings avail. To show that those kings were independent is the very point to be proved if one's dream of a fourth early kingdom in Ulster is to take substantial form. As a matter of fact, the Conaille extended into Oirghialla and were not confined to Louth. "A.D. 850: Cairell, king of Loch-Uaithne [in Dartry] was slain . . . by the Conaille of Fermagh."—*Ulster Annals*. The Irish tribes were never corralled in their native haunts, but interwoven in some degree all over the land.

The only argument of weight in favour of an independent Muirthemne is taken from the Book of Rights. Let us examine it. At the very outset it is necessary to consider the "howlers" attributed to O'Donovan. "O'Donovan evidently forgot that in his own preface he had told us that the poem in its present form was compiled not earlier than the eleventh century—and the English invasion was in the twelfth." Yet O'Donovan says that Cualgne "at the period of this poem was included in his kingdom [Ulad], although several centuries before the English invasion it was wrested from him [king of Ulad] by the vigorous Clann Colla."—*L.A.J.*, 1912, p. 57.

Now, let O'Donovan speak for himself. Summing up the various accounts of the Book of Rights, he says: "Now these accounts look rather conflicting, but the probability is that they are all true—i.e., that St. Benen [died A.D. 468] commenced the Psalter: that Cormack continued it down to his own time [died A.D. 908] and remodelled the Book of Rights so as to state the tributes and stipends of the country as they then stood . . . and that King Brian had a further continuation framed to his time . . ."—*Book of Rights*, Introduction, p. xxiv. It is in the Psalter of Caiseal that the Book of Rights survived. All this is very different from insinuating that the Book of Rights dates from the eleventh century. St. Benignus even did not originate the tributes in the Book. He simply codified them as we should say now, and gave a Christian air to the laws in force in Erin during his and Patrick's day. There were Kings and Parliaments to make the laws, and the various kings had got their tributes from the days of Ugaine Mor at least. Cormack Mac Cuileannain, king and bishop of Cashel, edited the Book of Rights of Benignus, and made it up to date; finally Brian Borumha brought it on to his own reign.

As far as concerns Muirthemne the question is, how old are the poems about Ulad, and that alone. In other words, when were those imposts put on the king of Ulad? Here our real difficulty begins. We may take it that Brian or Cormack did not write the Ulster poems. They were, perhaps, older than Benignus, being

concerned originally with the old United Ulster, but later on made to suit the circumstances created by the rebellion of the Collas. For instance, a privilege of Ulad was :

"The commencement of his hosting also,
Always at Eamhain Macha."—*Rights*, p. 23.

But Oirghialla possessed Emania from A.D. 322. And when "Leccale" was inserted in this poem the Ulaid had ceased for centuries to temper their blades in the furnaces of Eamhain Macha. The prose introduction to the rights of Oirghialla states it is entitled on some points to the third of the king of Ulad's share.

The poems are constructed on the idea that Tara was still the residence of the Ard-righ :

[" Everywhere] from the mansions [of the chiefs] of Eire
To the throne of Teamhair—
The throne (seat) of the King of Oirghialla
Is at the right hand of the King of Tailte [i.e., of Ireland].—*Rights*, p. 143.

Again :

"When over all Eire reigns not [as monarch]
The King of Ulad of the conflict.
He is entitled in Teamhair of the tribes
To be by the side of the King of Banbha of the Cualies."—p. 159.

Then the duty of the Ulstermen to the King of Caiseal from the supposed eleventh century part of the work, which has been quoted to prove Muirthemne was then in Ulad, reads :

"The Ulstermen escort him to strong Tara."—p. 39.

To Tara, which had perished A.D. 563 !

In the Benediction of St. Patrick Tara is the centre of all rights :

"Bound is the King of Ultonian Eamhain
To make him [Ard-righ] a feast for every Samhain [All Hallows],
And that to be sent by him without scantiness
To the margin of Linn Luaithrinne."

"The extent of the Feast here mentioned
To the King of Teamhair of the mighty swords [is]
Twelve vats of each [kind of] ale
With a suitable quantity of viands."

"He is to go to Teamhair after it
With his assemblage of chieftains."

When Ulad goes to Tara to enjoy his own good things :

"Entitled to half the warm house
Is that host of Eamhain Macha
And they take—it is no partiality of ours
The exact half [of the house] along with [the rest of Eire]."—*Rights*, p. 241

Plainly Ulad then was not merely lord of two counties. The kings of Donegal and Tyrone and Oirghialla are his and have duties towards him. In the blessing of Patrick we read :

"Entitled is the King of Oirghialla to his steed
On account of his hostages—it is no false award."

"Eoghan is bound to go on a hosting with him
And Connall without neglect."—*Rights*, p. 247.

From all this it is impossible to resist the conclusion that in those poems we have the rights and obligations of the Great Old Ulster, modified afterwards to fit in with the changes of time. So we must conclude they were composed, if not written,

not only before A.D. 563, but before A.D. 332, the date of Ulster's partition. Strange enough O'Donovan overlooks those arguments, remarking that the Ard-righ was called poetically King of Teamhair to the end. But it was not to a poetic Tara the above vats of ale were sent. Nor was Tara a poetic name for the other palaces of the Ard-righ. He is described on various occasions entertaining his sub-kings at Usneach or Tailte, according to the feast celebrated—e.g., Samhain always at Tara and Bealtaine at Usneach—no figurative places. But in their present forms the poems cannot go beyond the days of Tuathal, because the palaces he built, Tailte and Flachtgha, are mentioned in them. Other names—e.g., Benignus, bring them to a much later date.

Even the Caiseal portion need not be of late date, for even if Caiseal kings never reigned over Ireland, as the Northerners contend, it being doubtful whether they did or not, their claim to reign in certain circumstances was undoubted. Their rights would surely then be found in a work edited by a bishop and king of Caiseal. There is no proof that it is as late as Brian, and Kincora is not mentioned in it. But the Gail or foreigners are introduced.

That those royal rights were handed down by word of mouth for ages seems certain, and is alluded to in the stanza

“That is the history of the King of Teamhair :
It is not known to every prattling bard*
It is not the right of a bard ; but the right of a poet
To know every King and his right.”

So the stanzas relating to Muirthemne, as they certainly refer to the Old Ulad, may date from the days before Magh Breagh extended to Slieve Fuaid ; indeed, it is hardly too much to say, must have dated from that period—the only time when it can be proved that Muirthemne was in Ulad.

From all this it will be seen how easily the difficulties of the position vanish. For instance, the king of Old Ulad could escort the Ard-righ to Tailte through his own Ulad without passing through Muirthemne. In later times the king of Ulad or of Oirghialla, if he had to go through Muirthemne, would do so under a safe conduct going to Teamhair. It was only under a safe conduct the great body of sub-kings could go there. In MacNeil's Circuit of Ireland, A.D. 941, the king of Ulad did pass through Muirthemne with him to Annagassan, and their stay there is described :

“A night at Cassan Linne
It was a hard night of good light”

It was not a night of hard drinking, but of hard frost ! In this poem the right of the king of Ulad to accompany the Ard-righ apparently through all Eire is asserted. On the general question of the age of Book of Rights a stanza from the “Restrictions and Prerogatives of the Kings of Eire” tells its own tale :

“Here are they, let them be proclaimed boldly
To the *five* Kings of Eire,
With the King of Tara, through all time
Their prerogatives and prohibitions.”—*Rights*, p. 25.

The mention of five kings throws this back beyond the Collas, whilst its picturesque superstitions came not from the hand of Benignus.

All this leaves time enough and to spare for wresting Muirthemne from Ulad, “several centuries before the English invasion.”

* “Bard.” This word among the ancient Irish meant an inferior poet or rhymers. The Ollamh fleadh was a man of higher distinction.”—*Rights*, p. 183 and n.

The difficulty about Muirthemne is that it was not in Ulad, and it is impossible to say at what date it was taken into Oirghialla. It really was part of the Ard-righ's territory as indicated by Keating and MacGeoghan—not the Abbe, but the Conal, the translator of the Annals of Clonmacnoise. This is the only theory to fit the facts. An independent Muirthemne is a phantom and inconsistent with the whole scheme of Irish Government. Besides, an independent Muirthemne would be the nut between the Ulad and Oirghialla crackers.

But Muirthemne got stipends from Ulad and paid none. So did other sub-kingdoms through Éire, as a glance at the Book of Rights will show. Yet who would say they were independent. Such an idea would multiply the kingdoms of Ireland many times. To receive stipends from an over-king meant dependence, not independence. The king of Ulad thus distributes stipends among *his* kings."—*Rights*, p. 155.

The various tribes had different imposts placed upon them, or were free from such according to their relationship with the king or the absence of it (*Rights*, p. 174, n. w, on Unfree Tribes). In the case of Tullahog the reason is given in the poem itself for its freedom from an impost. Then the Book of Rights is not a complete Survey of Taxes. It deals with some and not with others. It even states that Oirghialla did not know its rights from Slieve Fuaid. We do not find in it Muirthemne's payments to the Ard-righ, who perhaps left it the freedom it had in Ulad. Neither are its payments to Oirghialla given after it was absorbed into that kingdom.

But was it joined to Oirghialla? The paper in *L.A.J.*, 1912, proves it, if proof were needed. Donogh O Carvail possessed Louth to Mellifont in the south and Termonfeckin in the extreme south-east. So to say he held a little of it in the west can satisfy no one. To suppose the king of Monaghan grabbed South Louth and skipped over North Louth is as comical as Longfellow's scholastic conundrum looks at a first glance :

"Whether angels in moving from place to place
Pass through the intermediate space."

When Oirghialla took South Louth from Meath it is not likely North Louth was left behind. There are indications, too, of an earlier date for the seizing of Muirthemne than that given. The supposed last king of Muirthemne perished A.D. 1107. But we must remember that when kings are not mentioned, as in the lists in the Index to Annals of Ulster by MacCarthy, it only means that no other kings' deeds or deaths are found in the Annals. It does not mean the end, or even a break in the succession.

"Louth was O'Carroll's country" say Connellan, *Annals*, p. 608 n. The O'Carrolls ruled over Louth and part of Armagh and Monaghan, and the MacMahons ruled Monaghan with part of Louth, "and were lords of Lurgan in that county."—*Annals*, p. 603 n. It is vain to assume that the O'Carvails are late-comers on the scene, appearing only in the eleventh century. Connellan accepts MacGeoghan's account following Colgan's story of Carrol taking the sceptre of his brother on St. Patrick's Day, and says: "O'Carrolls kings and princes of Oirghialla for many centuries were, according to MacGeoghan, the descendants of the above-mentioned Carroll; but according to other authorities the O'Carrolls were of the race of Clan Colla."—*Annals*, p. 441 n. No one can tell how many Muirthemne or Oirghialla kings were O'Carvails, as they were a famed tribe all over Ireland from very early dates. Thus, Cairrell, father of St. Daig, who died 587—*Annals of Ulster*. Deman, son of Cairrell, died 572—*Annals of Ulster*. Cairrell king of Ulster fell 801. A.D. 817 Cairreal king of Ulidia was slain.—*O'Donovan's Annals*. A.D. 586: The death of Baetan son of Cairill.—*Annals of Ulster*. A.D. 1022: Macleighinn son of Coireall lord of Oirghialla died.—*O'Donovan's Annals*.

So from early days there were O'Carvails enough to unite Muirthemne to Oirghialla.

The battles between Muirthemne and Oirghialla prove nothing, as nothing was more common than inter-tribal wars. In those days princes and states and tribes and peoples were almost as quarrelsome and greedy, though not so cowardly, as now. At any rate, on every leaf of Irish history there is a second page to scan. Let us glance at it.

Whatever the extracts from the Annals given in *L.A.J.*, 1912, prove, they do not prove an alliance of Ulad and Muirthemne. In not a single one of them are the Conaille found fighting by the side of the Ulidians. Their fights with the Oirghialla are either inter-tribal disputes or battles arising from causes not connected with Oirghialla at all. A good example of the former is the battle, A.D. 1007, in which Fergus the Conallian was slain fighting for one Oirghiallian tribe, the Ui Meith, against another, the Ui Breasail. Perhaps Fergus led the Muirthemne Ui Meith to help their cousins from Monaghan. We must remember, too, anent those many fights, that when Muirthemne was in Oirghialla its people, except the Ui Meith, were a foreign tribe, which would naturally lead to disputes. As a foreign tribe, too, they retained their distinctive title because the name of the territory following the native tribes would not include them. So it is not surprising to find the Conaille mentioned in an entry in the Annals as distinguished from the Oirghialla. Indeed, what does seem strange is to find Oirghialla distinguished from its native tribes—e.g., “A.D. 1100: A great army of Leinstermen burned Oirghialla, Ui Meith and Fir Ross.”

But let us turn the leaf—A.D. 1084: “A hasting by Donlevy king of Ulad [father of Conor?] as far as Droichet-atha!”—*Loch Cé*. A.D. 1107: “Conor son of Donlevy royal heir of Ulad was slain by the men of Farney.” Nor is this the first evidence of the Ulidian alliance. A.D. 696: “The Britons and Ulidians devastated Muirthemne.”—*Annals of Ulster*. Thoughtful allies! The Britons mentioned here were not Britons at all, but Irish Picts called Britons from their relatives in Britain.

A.D. 881: “A battle between the Conaille-Muirthemne and the Ulidians in which Anfidh son of Aedh king of Ulidia and Conallán son of Maelduin king of Cobho and other noblemen were slain. The Conaille were victors.”—*Annals of Ulster*. This battle was fought in Orior, perhaps in Oirghialla, but it may have been in Ulad. “It is stated that he [Anfidh] was slain in the country of the Arithera by the Conaille Muirthemne.” This latter entry is a note in the Annals of Ulster A.D. 863 after relating a former defeat of Anfidh by Aedh king of Ireland. A.D. 696: Ulad wasted Magh Muirthemne. A.D. 949: Matudan king of Ulad plundered Louth, Dromiskin and Inniskeen.—*Annals of Ulster*.

In the battle for the Primacy, A.D. 825, the Ulidians and Oirghialla fought against Aileach. Then in 908: “Gairbith son of Maelmordha, Tanist of Conaille Muirthemne was destroyed in the refectory of Druim-Inesclain by Congalach son of Gairbhith lord of Conaille Muirthemne!”—*O'Donovan's Annals*. But the tribes were capable of better things—A.D. 1032: “The battle of Inver-Boinne [was gained] by Sitric over the Conaille, the Ui Tortan and the Ui Meith.”

Let us look into the second class of fights arising out of disputes about the Ard-righ's rights, or some other extern cause, in which Muirthemne fought against Oirghialla. The battle at Ardee, for instance, A.D. 1159, had nothing to do with Muirthemne. Again, A.D. 995, “A preying expedition by the Conailli and Mughduma and the people of the North of Bregha as far as Glenn-Righe; but Aedh son of Domnall met them and gave them battle, when they were defeated and the king of Conailli—i.e., Ua Cronghilla (i.e., Matudan) and many others (i.e., two

hundred) were slain.”—*Annals of Ulster*. Here an Oirghialla clan joins the Conailli and some Meath tribe in a raid, and are defeated by the king of Aileach.

But the classic instance is the contest of Domhnall MacLachlainn and Muirchertach Ua Brian for the crown of Ireland. A.D. 1083: “Domhnall assumed the sovereignty of Cfinel Eoghain and made a royal predatory expedition into Magh-Muirthemne, whence he carried off a great spoil of cattle, and liberal pay was given to the men of Fernmagh on this expedition.”—*Loch Cé*. A.D. 1097: “A hosting by Muirchertach Ua Brian and by Ieth Mogha to Magh-Muirthemne. A hosting by Domhnall MacLachlainn from the North of Erin to Fidh Conaille to give them battle; but the comarb of Patrick prevented them under the guise of peace.”—*Loch Cé*. In 1099 all this was repeated and another peace for a year made by the Primate. A.D. 1103: Ua Brian went to defend the Ulidians against MacLachlainn. A.D. 1104: “A hosting by Muirchertach Ua Brian to Magh-Muirthemne, and he totally destroyed the tillage of the plain, and it was on this hosting that Cu Uladh O’Caindebhain, king of Leaghaire, was thrown from his horse, of which he died. A hosting by Domhnall MacLachlainn to Magh Cobha [Iveagh] when he obtained the hostages of Ulidia, and he proceeded to Temhair and burned a large part of Ua Leaghaire, but gave protection to some of them.”

A century earlier, A.D. 1001, Brian and Malachy had met the Northern kings at Dundalgan and departed in peace.—*O’Donovan’s Annals*. A.D. 1012: Hosting by Brian to Muirthemne—*Annals of Ulster*. So the Conailli ever had little chance of wreathing their spears with cobwebs or turning their helmets into bee-hives. Muirthemne was the giants’ arena of Ireland on account of its strategic position. Here Ultonians and Connacians, Dalcassians and Danes, Ard-righs and rivals, even Brian himself, Norman and Celt, Englishman and Scot, in turn plundered, triumphed, fought and fell. And yet “by the mercies of the Lord we are not consumed.” The Conailli occupy their old plains and hills to-day, if they did only know it! Nor did the Normans wipe out the Irish clans. On the contrary the clansmen were the battle-axes in the invaders’ hands, which only too deservedly brained their own craven kings and princes, but, alas! Irish freedom too. When so often the Irish clans joined the Foreigners and slew the native tyrants, they would doubtless plead, “who had a better right.” Right or no right they too often had good reason.

The mysterious windings of the Dun-cladh worm-ditch, cannot avoid to cut off Muirthemne from Oirghialla. Its object is uncertain. O’Donovan in his letter from Granard, 1837, says: “It would be hard to deny that this was its [Ard-righ’s territory] boundary with Ulster.” He came to feel that Keating’s boundaries threw Muirthemne into the Ard-righ’s kingdom, though in 1835 he had held a different opinion about the Dun-cladh.

Kane’s map and paper on the Danes’ Cast and in Proceedings R.I.A., Vol. 27, 1907-9, is the best account of it yet given. Kane comes to the same conclusion as O’Donovan. “The alignment of the Danes’ Cast seems, however, admirably calculated to protect the North-east of Ireland, including Down and Antrim, from invaders from the south advancing by the well-known Moira Pass.” He is led astray somewhat by adopting the idea that Muirthemne was in Oirghialla from the days of the Collas.

No account of the relations of Muirthemne and Oirghialla could afford to neglect what should prove the greatest force tending the union of those territories—viz., the Ui Meith. It is vain to talk of the “hated Oirghialla” with one of their most noted tribes settled in Muirthemne. Ui Meith in Muirthemne was known as Ui Meith Mara (=on the sea). It is yet represented by Omeath in North Louth. O’Donovan’s Rights, p. 148 n a, identifies it with Cualgne. “The latter was more anciently called Cualgne.” Whether or not Ui Meith Mara was co-extensive with

Cuailgne, it was at any rate a more formidable barrier against Ulad than the Duncldadh itself.—

“ Upon the frontier towards the foe
A resolute defence,”

The second and greater part of the Ui Meith tribe was settled in what is now the barony of Monaghan, and was called Ui Meith tire—inland. It was called also Ui Meith Macha—a name the reason for which is almost forgotten, and has puzzled O'Donovan himself. He says, “ Ui Meith Macha from its contiguity to Armagh.”—*Rights*, p. 148, n. a. Todd and Reeves in the table appended to Martyrology of Donegal confounds it with Oric in Armagh.

Colgan gives the true reason of the name “ Regio Metheorum vulgo Hua-Meith dicta, est diocesis Ardmachanae in Ultonia et in ea hodie visitur prædicta ecclesia Kill-mor—i.e., Cella Magna dicta S Aedano sacra, a quo et distinctionis causa Kill-mor Aedhan appellatur.”—*Acta.*, Vol. I, p. 731, n. 5.

Ui Meith tire then got its second title simply because it was in Armagh diocese, adding another to the many points of friction between Armagh and Clogher. Strange to say, O'Donovan emphasises Colgan's statement. “ He knew that the church of Teholland (the situation of which he knew rightly well) was in the territory of the Ui Meith.”—*Monaghan Letters*, p. 109. Over “ rightly well ” O'Donovan writes: “ in diocesi Ardmachana.” At page 87 he had remarked that Muckno was called “ the twelve-mile church . . . because it is twelve miles from the Metropolitan Church of Armagh.” We saw how in the case of King Fergus the Ui Meith might well have influenced his action. This ancient tribal bond between Louth and Monaghan seems not quite broken yet. A picturesque link of it is seen in the persevering devotion of Monaghan people to Louth's two greatest places of pilgrimage, Faughart Stream and Lady Well. When almost forgotten in Louth Monaghan people through evil days kept alive the traditional devotions, and are to this day the most faithful pilgrims. The Ui Meith and Conaille of Louth preserving their old traditions in Monaghan through the centuries is a notable survival surely in these days of ours.

The extracts from Mac Firbis and the Books of Feenagh and Ballymote cannot settle the question. Ballymote does not even touch it. It gives the native tribes of Oirghialla; but does not decide the extent of the kingdom. Besides, all those productions are not original works that can be dated, but compilations from writings that may have existed for ages. Thus Professor MacNeil in *Proceedings R.I.A.*, Vol. 29, when he gave the extract from a Trinity College MSS. and that from the Book of Ballymote contradicting it, says Mac Firbis took the phrase “ every Conailli in Erin ” from an earlier work. Nor is the inference from the silence of Mac Firbis valid. “ He makes no mention of the tribes of Muirthemne who had already been swept away by the Normans. When the Germans seized Dublin, they as we know translated it to the Fatherland, the Kaiser in his joy making it the second city in “ The Marck.” The Normans were wiser and left it in its native Leinster till it grew to be the capital of the Nation. So Louth no more than Wicklow or Down was spirited across the Irish sea or made into a new province. It got not even a Norman name, but enjoyed its good old Gaelic title “ Maghera Oirghialla ”—a name surely not given it by De Courcy, but by the Irish writers. Finally a glance at the extracts given from Mac Firbis, Ballymote and Feenagh will show that they do not agree with one another in their lists.

Cuailgne, it may be noted, did not approach Dundalk river. It was restricted to the mountains. This we learn from the Táin, which places Faughan—i.e., Tipping's Mount—in Conaille.

The variety of opinions amongst the greatest scholars shows the danger of giving a certain date to the inclusion of Muirthemne in Oirghialla—O'Curry says,

at the Collas rebellion, MSS. p. 73, and Kane as we saw thinks so too. But this is most improbable if only for a reason that is quite neglected by the authorities. The Ard-righ encouraged the Collas to carve out a kingdom in Ulster. But he would hardly let them seize part of his own as Muirthemne then was. Archbishop Healy seems puzzled, as well he might, saying there were "two kingdoms, the eastern and the western Oriel. The kings of eastern Oriel dwelt at Armagh: the kings of Western at Clogher . . . There were twelve sub-chiefs in the kingdom exclusive of the County Louth." Cambrensis places Carlingford in Ulster: "Carlenfordia in Ultonia."—*Topog. Dict.*, ii., c. 10.

O'Donovan's most definite statement is quoted in Supplemental vol., *An Leabarlann*, from O.S. Letters:—"At the formation of the powerful kingdoms of Brefny and Oriel this territory of the monarch was considerably circumscribed. It lost all Louth and a great portion of the County of Cavan. The plain extending to the mountains of Louth and Armagh was called Magh-Breagh—i.e., Campus Bregarum, and at the formation of Oriel that part of Moy Bra which lies in Louth was called Macaire Oirgiall, or the Plain of Oriel." But O'Donovan's caution waxed with his learning, and we find him saying, in Book of Rights, p. 167, n.r: "This territory had been wrested from the descendants of Conall Cearnach several centuries before the English invasion by the Oirghialla. So that the present County of Louth instead of being regarded as a part of Ulad or Ulidia, as it certainly was when this poem was written, has been considered as the Machaire or plain of Oirghialla, and the part oftenest called Oriel or Uriel by English writers." So we had better imitate O'Donovan and pin ourselves to no date, but quote a scholar who settles in a word the question whether Muirthemne was in Oriel for more than a brief seventy years: "Oriel has been divided into the Counties of Louth, Armagh, and Monaghan within our own memory."—O'Flaherty, *Ogygia*, p. 274. O'Flaherty died A.D. 1717.

This would give Louth an inheritance in Oriel of nigh 600 years, from Donough O'Carroll, to hark no farther back! Connallan says it was made a county in 1210; but gives no authority. So O'Flaherty's personal evidence must stand.

Enda stated in a former number that Mount Oriel is a new name hardly one hundred years old, and so could have no connection with the old territory. But Wren's Map of Louth (A.D. 1667) has it marked "Mount Uriell." This form would indicate that instead of being a modern name, it is really the survival through the ages of the ancient territorial name. Thus, Mount Oriel would be the solitary instance of the Golden Name handed down to our day.

The argument from place names is not conclusive. We speak of Faughart in Louth; but this does not exclude it from Leinster. Besides, it is just what we would expect to find, that the older provinces of Ulad and Magh Bra, rather than the newer Oirghialla, should be credited with names in Muirthemne. Then the argument would prove too much: that Muirthemne was never in Oirghialla.

Though a digression, it may interest readers to know more of Muirthemne's experiences of the sword. A.D. 887: "Maelmordha son of Cairhith lord of Conaill Muirthemne was beheaded by Ceallach son of Flanagan lord of Breagh."—*O'Donovan's Annals*. A.D. 909: "Conaill Muirthemne beheaded Amalgaidh royal heir of Breagh." Dundalgan welcomed Brian and Malachy in peace; it also saw them in anger. Brian went to the North A.D. 1004 and plundered "the Dalfiach in general." *O'Donovan's Annals*. He did better A.D. 1011: "A hosting by Brian into Magh Muirthemne; and he gave full freedom to Patrick's churches on that hosting." A.D. 1011 [recte 1012]: "Crinan son of Gormladh lord of Conaill was killed by Cucuailgne." "A prince of the Conaill." O'Donovan points out the Index rather superfluously considering his name, "Dog of Cooley!" A.D. 1012: "A great

depredation upon the Conaille in revenge of the profanation of the Finnfaidheach and the breaking of Patrick's crozier by the Conailli—i.e., by the sons of Cucuaigne."—*O'Donovan's Annals*. In that case the heavy hand was Malachy's. A.D. 1012: "A predatory expedition by Maelsehlainn into Conailli in revenge of the Finnfaidhch [sweet-sounding bell] of Patrick and of the breaking of Bachal-Patraic by the advice of Maeltuired and of Brian."—*Annals of Ulster*. It is not quite certain that "Finnfaidhch" was a bell. A.D. 945: "... the full of the Finnfaidhach of silver was given by the Cinel-Eoghain for the blessing of Patrick and his successor—i.e., Joseph.—*Four Masters*.

To sum up, Muirthemne was taken from Ulster and made part of the Ard-righ's domain when the great central kingdom was formed. "It was by Tuathal that every province in Ireland was decapitated to form Meath."—*Book of Conquests*, quoted by Petrie, *Tara*. Some say this took place in the first century. Others (see Fr. Paul Walsh: *Archiv Hiber*, 1913) think such an early date impossible. Professor E. MacNeil in *N. I. Review* raises many difficulties against such an early date, and shows much want of trust, as did others before our days in the early pages of Irish Annals. But it would require a writer of his own learning to discuss the matter from the other point of view. Happily this is not necessary for the argument of this paper.

Muirthemne may have remained in Moy Bra for centuries. It was in Oirghialla certainly under Donagh O'Carvail; but no one can tell how long before. Its union with Oirghialla could hardly date from the Cella's victory A.D. 332, at Eachaethderg, the site of which is disputed. O'Donovan thought it was in Antrim, but later placed it in Monaghan. Connallan favours Antrim. He says it was in Fearnmuide in Dalraida on the borders of Down and Antrim, and is called Carnachy Leth Derg. He says the battle "continued six days, immense numbers must have been slain, probably not less than ten thousand men fell on both sides, and the historians state . . . that the earth was covered with dead bodies from Carn Eochy to Glenrighe, a distance of about ten miles."—*Annals*, n. 14, p. 2.

O'Donovan does not deal with that last phrase about Glenrighe, which appears to be decisive in favour of Antrim.

Louth remained in Oirghialla for centuries perhaps. It fell before De Courcy, who "was in pitch of body like a giant," say Campion. But that the Conailli were simply blotted out by the Normans is far from the facts. Mr. Butler in *R.S.A.I. March*, 1913, says: "The O'Carrolls and MacDunslevys disappear from view during this struggle [with De Courcy]—almost the only case of the destruction of an Irish clan in its contest with a Norman baron." This can hardly be proved in face of De Courcy's defeats in his fourth and fifth battles, which seem to be those of A.D. 1178 (*Ulster*), when he was defeated at Glenrighe by Murrough O'Carroll and MacDunslevy, when De Courcy was on a plundering expedition to Conaille; and A.D. 1180 (*Inisfallen*), when he was again beaten by O'Carroll "apud pontem Ivori" [Newry] when plundering Conaille. See Orpen, *Ireland under Normans*, p. 15, n. 1.

That the Normans seized Louth is beyond dispute: "Unto John De Courcy he [Henry II] gave all Ulster if he could conquer it."—*Regan's Fragment*. How De Courcy's supplanter and his ally de Verdon set about dividing the bear's skin is told in the vigorous Latin of their agreement in A.D. 1192 perhaps. There is in it just that touch of Norman French required to make it picturesque: "Et quicquid prefati Thomas [De Verdon] et Hugo de Lacy poterint conquirere interra gwerre in partibus suis terre de Ergallo toto inter se dimidiabunt sicut dimidiaverunt inter se terram pacis." "And whatever the aforesaid Thomas and Hugh de Lacy shall be able to conquer in the land of war in their parts of the land of Oirghialla they shall

divide completely between themselves, as they have divided between themselves the land of peace." "The land of peace" seems to have been unhappy Louth.

The conquest of Conaille Muirthemne was not acquiesced in by the Northern Princes, as appears from the graphic entry in the Annals A.D. 1224: "It was then that O'Neil came with his foreigners and Gacidlial, whom he distributed on the passes of Sliabh Fuaid and the doors of Enghain [Dorsey] and Fidh Conailli when he challenged the Foreigners to attack him in those places." How the Irish Princes maintained their claim to Louth with a measure of success is told by Charles O'Connor in a remarkable passage: "Porro Argiallia regio erat ampla, totum Louthense Comitatum, et partes Ardmachani et Monachani complectens. . . . Uriel ab Anglis appellatum fuisse constat, ex libro nigro di Wigmore; eamque sibi vi et armis Johannem de Courcy Anno 1183 patet ex annalibus Pembrigii . . . Postea vero Hibernis partim restituta, in Airgialliam Hibernicam et Uriel Anglicanam divisa fuit ut patet ex Notitia brevi Hiberniæ scripta regnante Eduardo vi. to . . . unde etiam patet partem Anglicanam ea conditione ab indiginis Hibernis pacem sibi comparasse ut £40 sterlinas annuatim solveret per modum tributi dicti Black Rent, idque O'Niallio Septrentionalis Hiberniæ Regi quo tempore . . . MacMahon Regulus erat partis Hibernicæ." *Rerum Hibernicarum*, Vol. 1, p. 148. And, further: "Tendebat autem tota Regio Argial a Uidia—i.e., a flurio Bovinda ad Bannam et rex seu regulus reginis istius nonregi totius Hiberniæ immediate sed Regi Septentrionalis Hiberniæ obedientiam præstare tenebatur.—" *Annals of Ulster*.

"Furthermore Oirghialla was an extensive region embracing the whole County Louth and parts of Armagh and Monaghan. . . . It is evident from the Black Book of Wigmore that it was called Uriel by the English; and it is plain from the Annals of Pembroke that John De Courcy seized it for himself by force of arms in the year 1183. But afterwards being in part restored to the Irish it was divided into Irish Oirghialla and English Uriel, as appears from a *Brief Notice of Ireland*, written during the reign of Edward VI, whence also it appears that the English part obtained peace for itself from the native Irish on condition that it should pay yearly £40 sterling by way of tribute called the black rent, and that to O'Neil, king of Northern Ireland, during which time MacMahon was Prince of the Irish part." Again: "The whole region of Oirghialla extended from Meath—i.e., from the river Boyne to the Bann, and the king or prince of that territory was bound to render obedience, not immediately to the King of all Ireland, but to the King of Northern Ireland."

From all this it is plain how Louth though held by the Normans was still part of Oirghialla. There is no proof of its independence at any time. Ask Irish History can she tell of a "Ulidian Alliance." She stands with finger on lip; is dumb. Question our records for a more precise account of Louth's varied wanderings amid the provinces of Eire, that the dry bones of her story may live; they can only answer: We know not, "Oh Lord Thou knowest!"

ENDA.



County Louth Depositions, 1641.

T.C.D., F. 3. 5. fol. 1-47.

Continued from Louth Archæological Journal, Vol. III., No. 1, pp. 68-79.

[The matter interlined in original is herein placed in square brackets.]

Fol. 24. THE exacon. of Richard Duff, Esqr., eldest sonne unto Sr. Thady Duff, of Dublin, Kt., taken by us the persons undernamed, the second of Aprill, 1642.

Being asked when he was in Dublin last, and when he came from thence ; what was the reason of his coming away ; by whose leave or licence and where he hath bin, and in whose howses by spetiall name, and with what company he hath consorted, since his departure from Dublin : He saith : that he came from Dublin some three daies before Xmas last, that the reason of his coming was to goe along wth. his mother the Lady Duff unto Mr. Nicholas Barnewell's howse at Turvey. Where he remayned some two daies. Hee saith hee had no other leave or licence to come from Dublin then the Maior's Ticquett to goe out of Dublin Gates. From Turvy, hee saith, hee came in company wth his brother-in-law Mr. Richard FzWms. unto my Ld. of Gormanstown's howse at Gormanston ; where he and his said brother-in-law rem . . . but one Night, and there they met wth. yonge George King of Clanturfe and his wife and denyeth that there was any other strangers then att Gormanston. He saith, that from Gormanston hee and his said Brother-in-lawe went to the Carrick the Lord of Lowth's howse, who was then att home and there they staid Two nights, and afterwards they went to the Lady Taaffe (havinge visited the Lord of Slane by the way) and having staid one night att the Lady Taaffes,¹ they departed and went to his brother-in-law's howse called Doth² where he hath continued ever since. Hee confesseth that he hath beene twice in Dundalke since his comeinge from Dublin and that Sr. Phelym ð Neale and the [Lord of] Lowth were both in towne the last time he was there, wch. was about a fortnight past. Hee further saith and confesseth, that he then was in company wth. the Lr. of Louth, and did talke with him. Hee confesseth further, that there were some forces of the Rebels in the towne, but that he knew nothing thereof untill he was in the Towne ; and denyeth that hee had any other discourse wth. the Ld. of Lowth, and that his Lrd. asked him how his uncle (meaning the aforesaid Richard Fz. Wms.) did. Being asked whether he knew before his goeing to Dundalk that the Towne was kept, and maintained by the Rebels against his Maties. Forces, hee saith that hee knew that the Town was under the command of the Rebels.

Being demanded the question whether any of the Rebels or the officers or commanders of the Rebels had frequented his said Brother-in-Law's howse since his comeing to the country, hee saith that Coronell Plunkett was there and that

1. Probably Smarmore Castle.

2. Dowdth : Netterville's Mansion.

Roger Moore (now and then a Rebell) was in company with Plunkett, but came not in ; but he saith that Roger Moore was there att another tyme, and that this exat. was then in the howse and that he this Exat. did eate and drinke in company with him. Hee saith further that there came to his said Brother-in-Law's howse one Capt. Quin who was then, and now is a Rebell ; and confeseth likewise, that hee and his Brother-in-Law did consort and eate and drinke wth. the said Quin att one Table.

Hee saith and confeseth further that one Tirlagh oge ô Neill, a coronell of the Rebells came to his said Brother-in-Law's howse about two months since, and that hee this examt. with his said Brother-in-law did likewise eate and drinke wth. the said Tirlagh.

Taken by us ROB. BYRON.
WM. CADOGAN.

RICHARD DUFF.

Fol. 26. May it please yor. Hoble. Lps.

Some Three daies after the takeing in of the Towne of Dundalke I mett there Mr. Richard Duff, sonne unto Sr. Thady Duffe, who I had heard since Christ-mas last had fled from Dublin, and had ever since been conversant wth. and lived amongst none other than Rebells : him (together with one Mr. Cooley of Ardee, Uncle on the mother's syde unto the right Hoble. the Ld. Moore, whom I apprehended yesterday) I have sent by my Ld. Moore's convoy to yor. Lps. to be dealt with as yor. Lps. in yor. great Judgements shall thinke fit.

Duff's exacon I have herewith sent ; & for Mr. Cooley, the Governor, Sr. Henry Titchborne hath sent you Cooley's owne Lre. wch. is thought will prove a sufficient charge agt. him, if not, my Lord Moore himself (who very nobly declayneing all thoughts and respects of bloud and kinred did first make knownen his villanies) will give such a good accompt. of him as shall render him a man noe way capable of his Maties. mercy or pardon, and soe I am confident yor. Lps. will conceive Duff to be, upon whom I had freely bestowed a cast of my office, had I not conceived that yor. Lps. there might have some other matters to object against him than to mee are known. And soe I humbly remayne

Yor. Lps. most humbly to be comaunded,

Drogheda, 6th Apr., 1642.

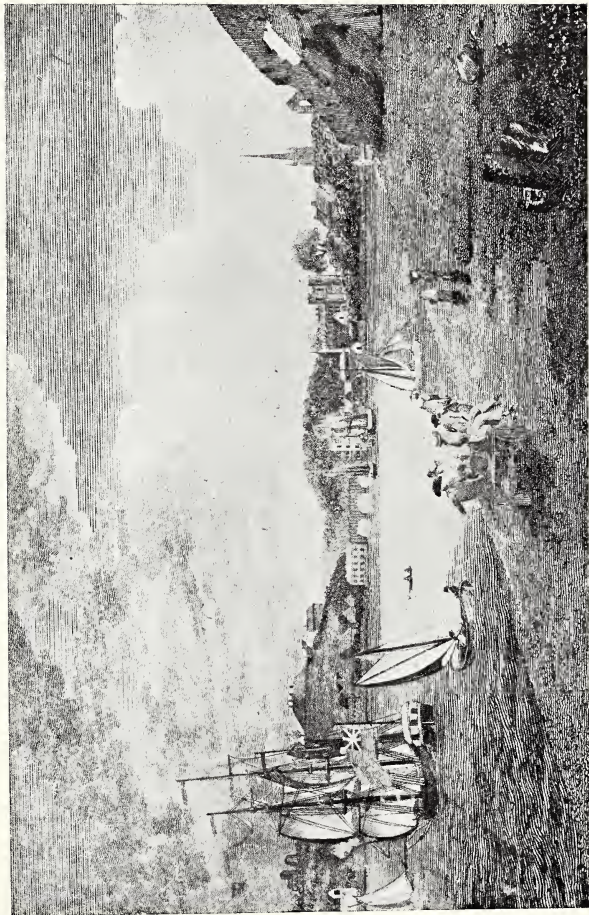
WM. CADOGAN.

Fol. 28. THE examination of Christopher Barnewall of Rathesker in the Countie of Lowth taken the second day of May, 1642, Before me Chancelour of his Maties. Court of Exchequer By direction of the Right honnoble. the Lordes Justices and Councill.³

Who being duly sworne and Examined saith, that upon the first coming of Collogh M'Brian, Tirlagh oge ô Neill and Collonell Hugh Birne wth. others the northern Rebells into the Countie of Lowth, they the said Rebells possessed themselves of all the armes wch. they could find in the gentlemen's houses in the said Countie, and sent warrants, as this Examt. was informed, that all persons from sixteen to three score, wthin the said Countie should appear at Tullogh hosker⁴ wthin four days after. Wch. accordinglie was done by sundry. But the meeting not being then full : It was concluded upon that two daies after there should be another meeting held att the place aforesd. When and where there mett with the aforesaid

3. Chr. B. was a prisoner in Dublin Castle 6th Jan., 1642. See fol. 12.

4. Tullyesker.



VIEW OF DROGHEDA IN 1798.

*“Engraved for the European Magazine” and “Published April 1st, 1798, by J. Sewell,”
Original Picture lent by Mr. J. Ribton Garstin, M.R.I.A., D.L.*

*Observe: Three Arch Bridge, Spire of St. Peter's, Rock on right hand, Jaunting-car with solid wheels,
Brig with British Flag, St. Mary's Church, Millmount, &c.*

Northern Rebels, Mr. Stephen Dowdall of Killellow,¹ Mr. Isaac Verdon of Clinmore, Mr. Christopher St. Laurence of Crucetowne, John Hanley of Marlestowne, William Plunkett of Bewley, William Moore of Barmeath, Peter Clinton of Dowdestowne, John Tath of Braganstowne and his eldest sonne Christopher, Patrick Garland of the Walter and his eldest sonne, Patrick Garland of Maine, Nicholas Plunkett of Castlolumnie, Rowland Stanley of Gallstowne, James Plunkett of Carrstowne, John Babe of Darver, John Plunkett of the Baine, John Dromgoole of Welches-town, Roger Garland of Stalennen² (sic), Clinton of Drumcashell, Nicholas Clinton of Irishtown, Henry Garland of Miltoun, Mr. Chamberlaine of Neeselrath, John Bellew of Willestowne, him this examt. and severall others whom this examt. cannot remember.

Att wch. tyme the said gentlemen agreed upon Captaines and officers to governe the forces of the said Countie, wch. should issue with the armie brought thither by the Northern Rebels and to that purpose this exaat. was then appointed [for] Collonell. And the aforesaid Stephen Dowdall, John Verdun, William Plunkett, Patrick Garland of Mayne, John Stanley or his sonne, John Babe, Patrick Garland or his sonne, John Tath of Braganstowne or his sonne, Nicholas Plunkett, Henrie Garland, Thomas Cappock of Ardee, Christopher St. Lawrence, John Dromgoole of Walshestown, one Clinton, who was Lieutenant unto Sr. Christopher Bellew, and who brought from the sd. Sr. Christopher a companie of men for the service, Nicholas White of Richardstowne for his ffather, Clinton of the Walter, Bartholomew St. Laurence Lieutenant & Collonell, and William Warren of Cashellstowne seriant maior, where all of them likewise appointed for Captaines.

And for the maintenance of the armie as well those of the Countie of Lowth as of the north, there were collectors appointed to bring in and raise Beeves throughout the whole countie, upon every ploughland, and for bread, the Protestants corne and Haggards served and to spare. And this examt. further saith that the Collectors appointed in the Barronie of fferrart for that purpose were Rowland Stanley of Gallstowne, and James Plunkett of Newhouse, his assistant collectors appointed for the Barony of Ardee were John Dromgoolesten (sic) and Roger Garland of Stobonnon, ffer the Barronie of Lowth were appointed John Plunkett of the Bawne, And for the Barronie of Dundalk were appointed Collectors Christopher White of Ballyboy, and one other for the upper part of the said Barronie whom this examt. cannot remember.

Wch. armie soe gathered together and commanded as aforesaid lay on the North side of the Town of Drogheda, and besieged the same. And this examt. saith that hee heard the Northern Rebels often saie that most of the Lords and great ones of the Kingdom were interested in this business, meaning the present Rebellion.

ROBT. MEREDITH.

CHRIS. BARNEWALL.

Fol. 30. Paul Kenigston, parish of Desert, losses.

Fol. 31. Worsley Batten of the towne of Drogheda [in ye County of Lowth], Esqre., sworne, examined, Deposeth and saith : that about the last daie of October, 1641, Hee this depont. was forcibly deprived and driven from his farme of Ballintragh als. Baltrae in the Countie of Lowth, worth att least xxli. per annm. And that his howses thereof afterwards burned and spoiled wch. had cost him 100li. sterling. And about the sd. last daie of October, 1641, he this depont. at the farme aforesd. was alsoe forcibly deprived robbed and dispoiled of corne worth 1000li., cowes and

oxen worth *lxvili.*, horses, mares, geldings, colts worth *lxxli.*, howsehold stuff and provision worth *40li.*, hay worth *24li.* . . . worth *40li.* And that he was robbed of the said come by Patrick Barnewall of Rahesker in the County of Lowth, Esqr. and colonell of Rebels, and was informed by his servants [some lines here illegible owing to alteration interlineat and worn state of the paper].

And at the same tyme vist. about the . . . day of October, 1641, hee this depont. was forcibly expelled from another farine called Ballygaddron, and from another farine there adjoining both in the County of Lowth, and about 3 myles . . . wch. before the Rebellion began was worth to him *lxxli.* per annm., and buildings there soe wasted and demolished by the rebells wch. cost him 20— . . .

And this depont. about the latter end of November, 1641, had a . . . pulled down without the walls of Drogheda aforesd . . . for . . . the Rebels to make use thereof worth *20li.* And ever since the . . . of the present Rebellion wch. is nere 4 yeres past this depont . . . of the same Rebellion, hath been deprived of and lost the proffits of his places of searcher, gager and packer, in Drogheda, Dundalk, Carlingford, worth per annm. *120li.* and of the Town Cleark of Drogheda¹ worth also *40li.* per annm.

And the depont. saith that about the middle of December, 1641, divers . . . and specialities of this depont's. [and for debts due unto him amounting to about . . .] being brought by sea to [paper much torn at foot of page] forcibly surprized and taken . . . from . . . servant John Elliott by . . . Malone and his complices as this depont. by his said servant (was then and there robbd. and threatened to be hanged) was credibly informed. Soe [as the debts are desperate or Lost and debts due unto him by one Edward Cowley of St. Nicholas street, Dublin].

And the depont. hath been credibly told (and is confident that the report is true) that one (blank) Hargreave son of Christopher Hargreave who liveth in Dardistowne nere Drogheda was hanged at Termonfeckin in the County of Lowth in or about the month of December or January, 1641,² as this depont. remembereth by some of the Rebels whose names the depont. cannot express, but thincketh that the said Christopher can particularly name some of them.

And the depont. further sayeth that his household stuff at Ballintrab were taken away by the sd. William Plunkett of Bewly, and his horses, mares and colts by one Christopher Dowding, late of Drogheda, marchant, and one John Mortimer of Dundalk, merchant, And this depont. by meanes of the Rebellion hath bin deprived of and lost the rents, values, perquisites and proffits of his farmes and offices and places worth *280li.* per annm. for about four years now last past, amounting in all to one thousand one hundred and twenty Powndes ster. And is like to loose the further proffits thereof untill a peace be settled, wch. losses already sustained amount in all to the sum of fowre thowsand fyve hundred and nynety Powndes : besides *280li.* per annm. in future.

Jur. 23 Sept., 1645.

Coram.

HEN. JONES.
WILL. ALDRICH.

WORSLEY BATTEN.

1. It appears from the Records of the Corporation of Drogheda, that Worsley Batten was Town Clerk in 1649.

2. It will be noted that as here, throughout the Depositions the old style of reckoning the year prevails. The year 1641 extended from the 25th March, 1641, to what we should call 24th March, 1642. References to dates in January and February until March 24th, 1641, stand for in our modern computation January, February and March, 1642. Thus in the Deposition of Margaret Kelly infra, "the first day of January, 1641," should be interpreted as the first day of January, 1642.

Fol. 32. JOHN CLERKE late of Dundalke in the County of Lowth, shoemaker, duely sworne, and examined, Deposeth and saith, that on or about the first of November, 1641, this examinatt was robbed and forcibly dispoiled of his goodes and chattles to the value of foure score powndes or thereabout.

This examinatt further saith, that soone after the Rebellion broke forth in this Kingdom, this examt. and severall other protestant men, women and children were forced to stay at Dundalk aforesd where among many other unmercyfull Acts the depont. observed theis prticulars following, vizt., that severall protestants flying for their lives out of Ulster were at Dundalke aforesd. cruelly handled by the Rebells thereabouts, insomuch that uppon a Sunday morning this examinatt tooke speciall notice that of men, women and children there prished at the River of Dundalk, being p'fessed p'testants the number of five and thirtie all driven by the inhabitants thereabouts, where they were all drowned; this passage was seen acted by this examt's. serving maide, himself being kept close prisoner.

The depont. further saith, that about the same time he observed that one Thomas Doe of Dundalke aforesd. took a subtile and malicious course to seduce and withdrawe the people, giving forth that He pressed the country souldiers to assist her maiesty the Queene of England in this Rebellious Insurrection, thereby making her author of this Rebellion. The depont. likewise saith that his brother Thomas Clerke, yeoman, being kept prisoner at Carrickmc Rosse in the County of Monaghan was there cruelly murdered by the Rebells in the sd. County. And further he cannot depose.

Jurat. coram nobis. Ultimo 7bris., 1647.

HEN. CLOHER.

JOHN CLERKE.

HEN. BRERETON.

Fol. 33. POYNTS to examine [Captu.] Brian ô Donnelly upon whether he did not formerly belong to the Lord Moore when he departed from him and upon what occation. Whether and to whom he first went after soe departed. What he knows of any English were imprisoned at Charlemont, in particular of the people in the church Toune of Banburb, to witt, John Allen, ffancis Allen, Christopher ffossett, glover, George Blundell, mason, and of all those that were taken out of the dungeon of Dungannon and carryed to Portadown.

(Underneath in a different hand, the following is written, and then scored out) :

"The pty. hath beene examined and answereth nothing satisfactory."

Fol. 35. THE examination of Bryan ô Donnelly, aged about fyftie six yeares, taken the 6 May, 1653 :

This examinatt sayth, that att the begining of the Rebellion he dwelt neare Dundalke and afterward came to the places neere Benburb seeking after some cattle wch. had been taken from his followers. That Sr. Phelimy ô Neille did give him an order to take his cattle where he could find them. That he this examt. did finde aboute fourty of his cattle in these parts. That afterwards Sr. Phelemy ô Neille . . . imprison this examt. and threatened to kill him if he would not . . . in arms as others did; wch. this examt. sayeth he did not . . . afterward did keep his owne tennants about him, with pykes and . . . and such kinde of weapons as they could get to preserve themselves and their cattle.

He this examt. confesseth he did live about two weekes in John Allen's house neere Benburb wch. he says he found empty. And that at that tyme he heard say that the said Allen had been killed by . . . of the ffewes. And further sayeth not.

Taken before us

JA: TRAILL.

GEO: RAWSON.

BRYAN DONNELLY.

His (Z) mark.

Fol. 36. By the High Court of Justice sittinge at Carrickfergus.

Ordered, upon reading the peticon of Ardell McMahon and Tirlagh ô Neill, prisoners at Dundalk and consideracon had thereof Captain Clarke beinge now in Towne is forthwith to be sent for and examined by the Comittee of this Court as well answering the Petns. as Patrick McLaughlin McMahon, Rory McMahon, Hugh McMahon, and Hugh McRory McMahon, prisoners also at Dundalk, for what cause the said prisoners were respectively comitted and who by name can informe or give evidence agt. them and where they live. And that the said Comittee send for them, and to returne the examinacons to the Register of this Court.

Dated the 9th day of May, 1653.

A true copy.

THOMAS BRINGHURST, Registr.

Fol. 37. THE examination of Captn. Thomas Clarke, taken before Richard Price, Griffin Howard and Roger Lyndon, Esqrs., at Carrickfergus, ye 12th May, 1653 :

Who being sworne and examined sayth, that his Coll. Collonell Venables, willed him to give him a list of ye activest Rebels of the County of Downe and Monaghan, and that he this depont. would inquire of what their carriage was in relacon to murders comitted in these Countyes. Whereupon theis dpont. gave in ye names of Ardell McMaughowne, Turlogh McQuin O'Neile, Patrick McLaughlin McMullghowne, Rory Booye McMaughowne, Hugh Mac Rory Mac Maughowne now in Dundalk prison. And also ye names of Ardell Booy McMaughowne, and Bryan McRory Bane Birne who were lately hanged at Dundalk.

And for any evidence against ye said 5 persons in prison hee hath nothing to say, nor doth he know any that can give evidence against them, for any murders, onely sayth that ye comon reporte was that they were very active men of ye Irish pty.

Juratur.

RICH PRICE.

THO. CLARKE.

ROGER LYNDON.

Fol. 38. THE examacon of Margaret Cosar, widdowe, taken on the 26th day of Aprill, 1653.

The said Margaret Cosar, aged 48 years or thereabouts, being duly sworne and exaied. by virtue of her oath saith : that about New Yeare's daie next after the begininge of the Rebellion, Patrick McHenry Bane Birne [now prisoner in Dundalk] and about five other Rebels came into this depont's howse [in Carrick McRosse] where shee and Mr. William Williams and his son, Mr. Boyle, a minister, and his wife, Mr. Jones and his wife, and Gabriell Williams, Anthony Atkinson and Thomas Trant [were]. And the sd. Patrick and his companions in the sight of this exaiate. pinioned the sd. Willm. Williams and Anthony Atkinson together and carryed them into a Barne of the sd. Howse, and afterwards Patrick flegan, one of the sd. Rebels fetched Gabriell Williams [into the sd. Barne] and there the sd. William Williams (Anthony Atkinson crossed out) and Gabriell Williams and one Thomas Trant and one Mr. Jones were hanged.

The cause of her knowledge that they were hanged is that shee the examt. went the next day to Patrick McEdmund McMahon that was then a Marshall in the Towne, to get leave to bury the sd. severall corps in the church or churchyard, but would not obteynie it, but saith they were buried in her this examt's. garden [Ditch] by her servants.

And this deponent further saith that the said Patrick McHenry Bane, lately in December, between him and this examt. confessed that hee did hang the said William Williams, but said he did it by order from Patrick McEdmund McMahon the marshall and Owen o Murphy. And entreated this examt. to labor with Mrs. Williams not to prosecute him. And further saith not.

Taken before us

GEO: RAWDEN.

MARGARETT McCOSAR.

JA: TRAILL.

Her mke.

(Bound in 40*li* to prosecute).

Fol. 40. THE examinacon of Elizabeth Barber, wife of William Barber of Dundalke, taken the 26th Aprill, 1653 :

The sd. Elizabeth Barber, aged 48 years or thereabouts, being duly sworne and examd. by virtue of her oath, saith, shee liveing at Carrick McRosse the day that one Mr. William Williams was hanged there, Patrick McHenry Bane Birene after the sd. Mr. Williams was hanged, the very same night came into her howse and others in his company, and there shee heard the sd. Patrick say that hee had stabbed the sd. Mr. Williams in ye body wth. a skeane, and bid him ly and bleed on the ground till he did fetch a withe to hang him. And further saith not.

Taken before us

GEO: RAWDON.

ELIZABETH BARBER,

JA: TRAILL.

Her mark.

Fol. 42. THE exaicon. of Katherine McMahowne the wife of Brian McMahowne of Dundalk, in the County of Louth, aged twenty-six years or thereabouts, taken the xxiii. day of June, 1654 :

Who being duly sworne and examd. deposeth and saith. That about the begining of the Rebellion Patrick McCollo Roe McMahowne and Hugh Ramer O'Calan and severall other Rebells whose names she remembereth not, haveing seised on the English and Protestants in the town of Carrig McRosse in the county of Monaghan and kept them prisoners untill the first day of January, 1641. The exat. did then see the said Rebells carrying to the Gallows at Carrig McRosse, John Jackson, George Greene, and another p'son whose name she remembereth not, all Englishmen and Protestants and inhabts. of the said Towne. And there the said Rebells in the in the examt's. viewe did hange the said John Jackson and George Greene and the other p'son whose name the examt. knoweth not untill they were dead. Amongst wch. Rebells the examt did see at the said Gallows the said Patrick McCollo McMahowne and the said Hugh O'Callan standing as a guard whilst the said Rebells were hanging the said John Jackson, George Greene and the other p'son whose name is unknown as aforesd. And further saith not.

Taken and deposed the day and year aforesaid.

THO: DONGAN.*

Signed by mark.

Fol. 43. Blank.

Fol. 44. THE exaiacon of Margaret Kelly of Dundalke in the County of Lowth, widd., aged forty years or thereabouts, taken the xxiii. day of June, 1654 :

Who being duly sworne and examined deposeth and saith, that on or about the xxiii. of October, 1641, the exaiat. then liveing at Carrig McRosse in the County

* i.e., Mr. Justice Dongan.—T.F.

of Monaghan, did then and there see Patrick McEdmund McMahowne [Patrick McToole McMahowne] (where they now live she knoweth not), Toole McEdward (McIver ?), now in the county of Downe, Patrick McCollo Roe McMahowne, Hugh Ramer O'Calan and Patrick o Hoey, all three prisoners now in Dundalke, and severall other Rebells whose names the examt. remembereth not. She saith that the sd. Rebells did then and there seise on the severall English inhabts. and Protestants in the said Towne of Carrig McRosse and amongst them seised on John Jackson, George Greene and Thomas Aldersy and comitted and kept them prisoners in the said Towne untill the first day of January, 1641, and then the said Rebells haveing erected a Gallows neere to the Castle of Carrig McRosse the examt. did then see the said Patrick McCollo Roe McMahowne, Hugh Ramer o Callane, Patrick Hoey, Patrick McEdmund McMahowne, Patrick McToole McMahowne and Toole McEdward and severall other Rebells aforesd. carrying the said John Jackson, George Greene and Thomas Aldersy to the said Gallows and the said Rebells having come to the Gallows as aforesaid shee did there see them ready to hang the said John Jackson, George Greene, and Thomas Aldersy, And the exat. having gone a little way into the said towne and returning immediately [did as shee was passing by] see the said John Jackson, George Greene and Thomas Aldersy hanging dead upon the said Gallows, and the said Patrick Mac Collo Roe McMahowne, Hugh Ramer o Callan and Patrick o Hoey, Patrick McToole McMahowne, and the said Toole McEdward standing at the said gallows amongst other Rebells ayding and assisting at the hanging of the said John Jackson, George Greene and Thomas Aldersy. The examt. further saith that about a month or six weeks after the first of January aforesd. the examt. did see the said Hugh Ramer o Calan and Toole McEdward present and assisting other Rebells at Carrig McRosse aforesaid at the hanging of Mr. Russell and his wife, whose Christian names the examt. remembereth not. And further saith not.

Taken and deposed the day and yeare aforesaid.

THO: DONGAN.

MARGARETT KELLY.

(A good signature.)

Fol. 46. To the honble. Commissioners for administration of Justice at Dublin.

The Humble Petition of Patrick Hoey, Coll mac Art MacMahon and Hugh o Calan, now prisoners in this Gaole of Dundalk. Humbly shew :

That your petitioners for the space of eight months past have endured Lamentable imprisonment in the Gaole of Dundalk being comitted there upon the malicious information of several persons who have openly declared that they would ruin yor. petrs. if yor. petrs. would not compound with them not to prosecute agt. yor. petrs. for the death of divers persons at the beginning of the Rebellion, yor. petrs. relying on their owne innocency refused to give any composition and thereppon were comitted upon their unjust prosecution wher yor. petrs. are like to starve having nothing to subsist by. And for that yor. petrs. desire nothing more than to abide their trial for the matters wherewith they are chardged.

May it please yor. honrs. to grant yor. orders to the Governour of Dundalk, or any two or more Justices of the Peace of the County of Lowth to examine the complaints agt. yor. petrs., and finding the accusacions against them to be sleight or any way savouring of malice to cause them to let yor. petrs. to bayle untill the Assises or such time as the petrs. shall be called upon to answer the charge agt. them, the petrs. being ready to give sufficient bayle for their appearance when they shall be called upon. And they shall ever pray.

Endorsed :—" This presented the 11th October, and the Judge directed that the petrs. should peticon the Ld. Deputy and Connsell for a Gaole Delivery."

This is the last document under Co. Louth.—T.F.

MONAGHAN.

Fol. 188. THE exam. of Jane Roberts, als Walmsley, taken before Lt. Col. Disney, the Deputie Govr. of Drogheda, 25 Aug., 1652 (*re* the killing of her husband John Walmsley and her eldest sonn at Peterston in the County of Monaghan).

Fol. 190. THE examinacon of Manus o Cahalan, late of Carrickmacross in the County of Monaghan, taken before me James Donellan, Esqr., one of the Comrs. for administraction of Justice Oyer and Terminer and Gaole Delivery for the County of Lowth at Dundalk in the said County the xx. day of August, 1652. (*re* same case).

Signed, JA: DONELAN.

MONAGHAN DEPOSITIONS.

Fol. 193. THE Voluntaire Informacon of Gregory Cooke taken before mee Thomas ffugill, Esq., one of the Justices of the Peace for the Towne and Countie of Drogheda the 21 day of April, 1653

. . . before the Rebellion he lived with his father at a place called Ballarush, between Dundalk and Carrickmacross. And at the beginning of the Rebellion Thomas Parker being before the Rebellion a servant unto this informant's father, was murthered at a place called Eniskeane by one Ardell McMahowne and Brian McMahowne of Eniskeane aforesd. who did first shoote him and afterwards stoned him to death . . . the informant was then in the towne . . .

THO: FFUGILL.

GREGORY CROOKE.

In a second exam. 23 Apri. Gregory Croke say, the said two McMahones took Thomas Parker out of informant's house at Ballarush, bound him and carried him to Eniskeane. Elizabeth Parker (the wife of sd. Thomas) did declare that they wounded him; as the earth lay upon him her sd. husband called to her to take the mould from of his mouth for that it would choake him.

JAS: DONELAN.

JOHN PONSONBY.

Fol. 198. Ardell Beddy McMahowne, prisoner at Dundalk 23 April, 1653. Denies that he knew anything of Parker or of his killing.

JAS: DONELAN, G. BLUNDELL, JOHN PONSONBY.

Dublin ii. 240.

Edward Lappage [of Dublin], Vicar of Clonkean in the Countie of Lowth, and Willm. Halfpenny, Clark of the church of Clonkean aforesd sworne and exaied., depose and say:—

That quickly after the beginning of the present Rebellion, the depont. Edward Lappage was deprived and expelled from the possession and benefites and proffitts of his vicarage of Clonkean aforesd. and of his cures of Charlestowne and Smarmore in the Countie of Lowth, wch. were worth, when [and before] the Rebellion began, fifty poundes per annum att ye least, (two yeares proffitts whereof being upon the matter lost already), and he is like to be deprived of and loose the future proffitts thereof untill a peace be established; and besides the said Edward Lappage (by means of the same Rebellion hath lost in due debts¹ . . . Due and owing to him

1. Numerals uncertain owing to alteration—T.F.

by severall persons—vizt., by Phillip Malone of Clonkean [*vili.*] *xili.* more due by John Davies of Clonkean aforesd. and of *iiili.* more due by Peter Clinton of Dowdestowne, Esq., a lawyer, and of *iiili.* more due by Nichas. King of Pepperstowne and Richard Taaffe of Cowkestowne: all wch. persons are or lately were acters in the present Rebellion, carrying armes with and assisting the Rebels agt. his maty. and his loyal protest. subties. Soe that his present losses amount unto the sum of one hundreth twentie eight poundes sterling. Besides his future losses aforesd. And the depont. Willm. Halpenny further sayth, that he in the beginning of the said Rebellion was by the Rebels deprived, robbed, and otherwise dispoyled of his cattle, horses, howshold stuff and other goodes worth *xxli.* or thereabout. And of his imployment and clarkes places worth *15li.* per ann.: whereof 2 yerres proffitts lost, and of due debts owing unto him by severall persons that are or lately were in Rebellion amounting to *xli.* or thereabouts—vizt., by the Rebels Robt. Taaffe of Cowketowne aforesd. and the said Philip Malone. His present Losses amounting in all to *1xli.*

And this depont. is like to be deprived, &c.

Jur: 15 Maii, 1643.

EDWARD LAPPAGE, Late Vic. of Clonkean.

JOHN STONE, HEN: BRERETON.

WM. HALPENNY.

MEATH DEPOSITIONS.

Fol. 28. THE examination of Stephen Dowdall of Gallstoun, taken xxiii. day of March, 1641. Before me Chancellor of his Maties. Court of Exchequer, &c. Who being examined and sworne unto so much of his examination as concerned others saith, that aboute ffoure or five daies before the siede of Drogheda hee this examt going [a hunting] from his own house att Gaulstoun [by accident went] to visite his mother, wife unto Bartholomew Moore of Dowanstowne,¹ hee there contrarie to expectation, found within the said house Phillip Relie, Roger Moore, Collonel Hugh Birne, Ccllonell Sr. Christopher Bellew, Kt., Arthur ffox, Bartholomew Moore, Thomas Bellew, brother unto the said Christopher. And where likewise after he had continued half an hour, there came into the said house Edward Dowdall of Monckestoune, Laurence Dowdall sonne unto said Edward, Cusack of Geraldstoune, where hee this examt. left all the said parties and returned unto his oune house. And soon after there was a meeting of all the Lordes and Gentry appointed to bee at Duleeke at a certain daie limited. But before hee this examt. gott into the place aforesaid, the Lordes and Gentry—vizt., the Earle of fflingall, the Lord of Gormanstowne, the Lord Netterfield, Bath of Athcarne, Darcie of Plattin, Patrick Bermingham of the Corballies, William Malone of Lismullin, Nicholas Dowdall of Brownstown, Edward Dowdall of Monckestoune, Cusack of Geraldstown, Cusack of Staffords-toune with a great many others whom hee the examt. cannot call to mind, were on the Hill of Bedlewestoune, where the said Lordes and principall the gentry aforesaid were in consultation and from thence went into the hill of Croftie, whither soone after came Roger Moore, Arthur ffox and Coll MacMahowne, where also the said Lords and gentry aforesaid and the other parties had speech together. But what was said of eyther side this examt. heard not other than by reporte. And likewise saith that about four or five days after hee this examt. was by appointment att another meeting of the said Lordes and gentry held at Tarragh aforesd. But what was then and there done hee knoweth not. Neyther was hee acquainted with any proceedings of the said Lords and Gentry aforesd. though he had sundrie tymes accompanied his ffather-in-law, Mr. Nicholas Dowdall² of Brownstoun unto the said

1. Now Downestown, near Duleek, Co. Meath.

2. Sheriff.

meetinge, and denieth that he accompanied his said ffather-in-law when he went unto KILLSALCHAN with the Earle of ffingall. And lastlie this Examnat. saith that ('all' ereased) [some of] the Protestants that hee knew to be robbed in the Countie of Meath were soe robbed by the inhabitants of Meath aforesaid.

STEPHEN DOWDALL.

Fol. 35. (Meath). 26 Nov., 1641. Richard Hill, merchant, says that he heard Luke Nettervill, Esqr., this morning say that the Rebels had ten thousand men about Drogheda, that they had blocked up the gates, that they sent word to the Towne that they made accompt to take the Towne, without the losse of any one of the Rebels, that were it not for some friers and nuns in the Towne the would fire they Towne, and that it would be suddenly taken and there could be noe resistance by the forces in the Towne.

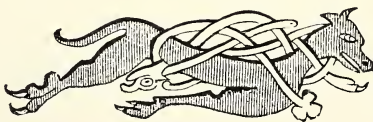
RICH: HILL.

Endorsed :—26 Nov., 1641. Richard Hill's examination at the Board.

Fol. 37. 2 January, 1641. James Carroll a soldier of Tichburne's Regmt. and two companies went out to gather fires, haveing noe armes but their swords at Dunleek (sic) their swords were taken from them by Collogh M'Brien and his soldiers . . . and sayeth that the news at Drogheda was at his carrying away that twelve thousand Scotts were landed in the North, and that Sr. Phelim ô Neale was taken prisoner and that the Scottes had a skirmish with the Irish and killed a great many of them . . . that uppon St. Thomas' day last the enemies assaulted the walls of the town thinking to undermine them with croes and pickaxes, but were beaten off with the loss of one hundred men.

WM. RYVES.

THOMAS GOGARTY.





ΕΙΒΛΙΝ Α ΡÚΙΝ.



THESE few notes embody an answer to a criticism, which appeared in last year's JOURNAL from Dr. Flood, on an article I wrote in the JOURNAL of 1911 on the above air. The various points are taken in the order in which they appear, as otherwise they could not be taken into the pale of ordinary argument.

(1.) The version claimed to be a better version of the "Dear Irish Boy" than Handel's is lithographed No. 1. There is no falling foul of the great master here, only a claim that we found a better version of the air—a fact which can be seen at once on comparison. Its excellence is mainly due to the fact that it is a version of the melody found associated with Irish words, and not with English, as Handel's was. It is a well-known fact that Irish melodies adapted to English words suffer from the change, and some to a greater extent than others. We must also say that, comparing the traditional versions of the English song "The Dear Irish Boy" with Handel's, it cannot be said to be, what Dr. Flood would claim for it, even a fairly good version. No fault to Handel, whom Haydn reverently called the father of all musicians, he wrote exactly, we may be sure, what he found with his singer.

(2.) Dr. Flood's arbitrary statements about the "Pibroch o' Donald Dhu" are answered in last year's JOURNAL, p. 15. The melody is of course much older than the date of the first battle, 1427. It is practically the same air as a well-known Irish lullaby called *Seanbean 'ra éiríodan*, No. 2. The two modern Scotch equivalents of the air are very much syncopated. Frazer gives a tune (No. 8) called *Blar Leine*, which differs from mine. Cf. Journal Folk Song Society, No. 16, p. 210, for a note on the "Pibroch o' Donald Dhu."

(3.) Dr. Flood is quite sure the "traditional versions are of no value, &c., &c."* This is a rather difficult charge to disprove by direct ways and means. From the point of view of æsthetics all the traditional versions when played correctly are much superior to the old printed ones, and the fourth version is, to my mind æsthetically the best of them. I am sorry to say that I cannot for a moment admit that Dr. Flood is anything like a judge of the æsthetics of Irish Music, or that he is able to discriminate between good versions or better ones. The catalogue of old artificial versions he gives, with the exception of Jenducci's versions, is taken from Moffat's book. I question if he could tell which of these would be the best. I draw this inference from the fact, that he cannot distinguish two distinct, common, and well-known airs, viz., "Ned of the Hill" and "The Young Man's Dream"

* Apart from the obvious value of those versions as affording a link with Highland, Welsh and Danish Airs sprung from the same distant source.

(vide "History of Irish Music," p. 207). In the same place he misquotes Bunting's remarks on these airs. In one of his latest articles, in the *Weekly Freeman*, March 17, 1913, we find him unable to read Petrie, and gravely stating that Petrie did not allude to a coincidence of two tunes "Down Beside Me" and "The Banks of Banna." In the same article he draws on Moffat's notes—without acknowledgment, as he does often—for the information he gives about St. Patrick's Day being the origin of two Irish airs. It may surprise him to hear that St. Patrick's Day is itself a syncopated form of a more ancient air called "Between Clonmel and Carrick-on-Suir" (No. 3).

(4.) Dick, the editor of Burns—the pity o't he was ever edited—is misquoted by Dr. Flood. On referring to the *precious volume* all I find is "The air is Irish as far as ascertained." Now, my contention is, that the air or melody in some form or other is common to both Ireland and Scotland. I have already pointed out a variant of the air in Welsh and Danish music. If we examine the traditional Scotch air I wrote in last year's JOURNAL, called *Lochaber, we easily can discover a variant of the No. 2 Eilùn & Rùin (Williams) version*, and the identity of these two airs is further proved by the perfect similarity of the second part of the William's version of Eilùn & Rùin and the second part of Moore's melody "When cold in the earth," which is written to a variant of this Lochaber air. This Lochaber version is only one of many variants of the melody which was adapted to the words of Eilùn & Rùin. The music of Lochaber should have F sharp Key Signature.

(5.) Dr. Flood's ideas on some Irish airs passing current as Scandinavian ones are quite in keeping with his other theories. He forgets that Scandinavian influences on these countries was much greater than our influence on them (*cf.* Journal Folk Song Society, No. 16, pp. 162, 163, 172, 173, 192, 194, 195, and Dr. Henderson's works) and hence the converse of his theory would be more probably true, that we are indebted to them for some airs, such as the one Prof. Hammerich unearthed. Theories such as these do not adequately explain why, for example, similar melodies to the original of "Oh Breathe not his name" are found, as I pointed out last year, in the songs of the Slavs and Greeks and Arabians, and as the editor of the Folk Song Journal, No. 16, p. 170, points out in "A Swiss May Day Carol," for the songs No. 15 and No. 16 are variants of my highland version of the Cailìn Dear Donn.

It would be just as correct to say that the Scandinavians borrowed some folk-tales from us, because they happened to be similar to ours. Scandinavian and Irish music, like the folk-tale, have their coincidences and similarities, which are not accidental or recently acquired, but have come from a much older source and time than the era of the wandering harpers.

We would be glad if Dr. Flood would let us see these airs, and, in case he cannot see his way to do so, to tell us the names of the Irish airs they bear a resemblance to.

(6.) I have already given two versions of MacIntosh's Lament in last year's JOURNAL, marked T² * and S¹. The Highland Hymn marked T¹ corresponds with No. 100 Oscar's Ghost, The MacDonald Collection. T³ is the original form of "Ye Banks and Braes o' Bonnie Doon," and the Hymn to the B.V.M. is the Highland equivalent of a very common type of Irish air.

* The three Alleluias mentioned correspond to the first line of the melody as printed last year. They are the foundation on which the Air is built and I alluded to them, as occupying this position, with regard to the Gaelic Air.

(7.) The use of the so-called Scotch Snap is almost universal in folk music and is very common in Irish music. When I was a schoolboy I laboured under the same impression, that Scotch Snap was peculiar to Scotch music.

(8.) The No. 2 William's version I claim to be the genuinely older one, because its evolution or adaptation from the older air known as *Δη τ'έμιν τ'ορμυροεσσα* No. 4 is quite apparent (*vide* MS. 32 Belfast Museum and *Δθημιν ζαεοιτσε δη ιαρεται* (Timony), p. 19, for words).

This adaptation of already existing airs to new poems as the melody of *Δη τ'έμιν* was adapted to the words of *Ειθύν ε Ρύν* is a common occurrence (*cf.* L. A. Bourgault-Ducoudray in "Les Melodies populaires de la Bretagne." "When the poet cannot compose an air himself he draws his inspiration from some known rhythm. Very often, if he does not compose the air of all his poems, he takes certain melodic forms already in circulation and rehabilitates them by giving them a new arrangement and disposition . . . Thus is explained why sometimes twenty melodies are found which, without being identical, have nevertheless a family air, because they have the same origin and spring from a common type." It is no wonder then in the face of this evidence that my views on this matter are "opposed to all musical historians."

As another example of this adaptation I give a Scotch air called "A Dirge on a boat lost at sea" (No. 5), which is clearly a variant of an original type from which the Coolin is derived.

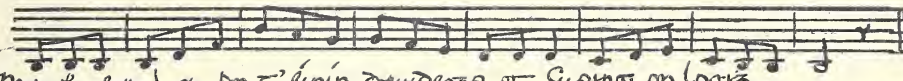
L.D.



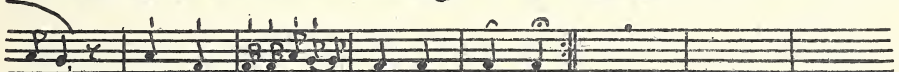
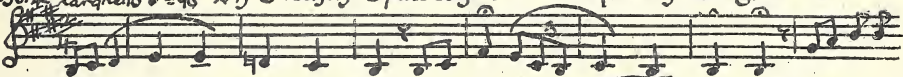
No. 3. Allegro. $\text{♩} = 170$

Long Chorus - mjesto r Coppinuz ho Super
(Between Blommah + Caruck-on-Sun)

Williams

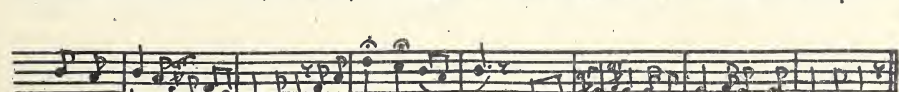


No. 4. Largo. $\text{♩} = 96$ On t'ling d'pudooz or. Coope on looz.

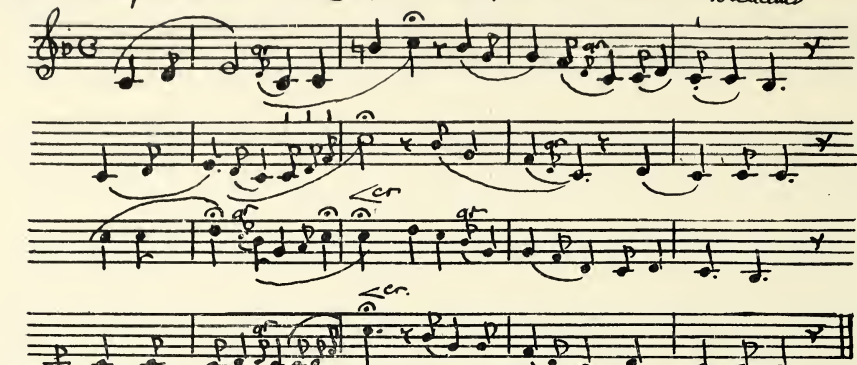


Appassionato.

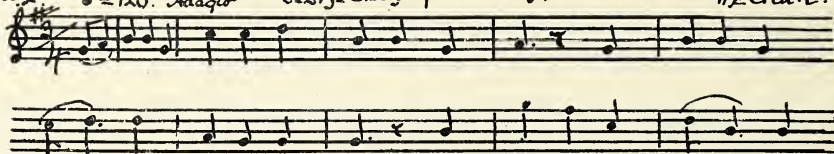
Andante $\text{♩} = 136$ Compin on enue. on Ned. of the hills. Williams



No. 1. Adagio $\text{♩} = 108$ Seozon o my eporde tu Williams

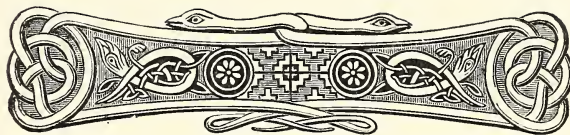


No. 2. $\text{♩} = 120$. Adagio Seozon o my clarkie Mr. Crink.



No. 5. Andante $\text{♩} = 150$. Derge on a boat lost at Sea S. Mac Donald. Fort William, Inverness. Scotch Gaelic Air





Old Times in Dundalk and its Neighbourhood.

THE following poems and notes throw a good deal of light on the history and customs of Co. Louth during a period of which we know little, and for that reason I have transcribed them from a manuscript written by Nicholas O'Kearney in 1846, and at present in the Library of the Royal Irish Academy. For the prose introduction to each of the poems, as well as for the translations of the first and third poems, credit is also to be given to O'Kearney. In the notes at the end of each poem, for which I am responsible, I have endeavoured to identify the place-names and to throw a few sidelights, from other sources, on the persons and incidents mentioned. In the poems themselves I have merely supplied a few contracted forms and corrected one or two scribal errors.

A short account of O'Kearney will be found in the notes to the poem on the MacDermotts. Some have asserted that he was an unscrupulous transcriber. There is not much evidence for this, and, in any case, North Louth and South Armagh Gaels owe him a deep debt of gratitude for preserving innumerable Irish poems and traditions which would otherwise have perished.

I.

THE LEGEND OF BALREGAN CASTLE.

The heroine of the following pathetic song was Eveline White, daughter of Sir John Whyte,¹ of Balregan Castle,² about a mile from Dundalk. After refusing many offers of marriage, she was finally betrothed to Sir John Draycott,³ Knight, of Dundalk. On the morning of the marriage, after all the preparations had been made and the guests had arrived, she eloped with a worthless rustic, one of the common people, and an Albanach⁴ to boot, but young and handsome, named *Seáirtar MacAstaróidín*. After a hurried marriage, they escaped to Cork, and took lodgings at a respectable inn. Charles did not cease from drinking and gambling until he spent all the money that she had brought, and, in a short time, they were thrown out on the streets, penniless and friendless. He abandoned her in a wood

near the city, took passage on a vessel and was never again heard of. Eveline was found by a farmer and brought to his house, but in spite of all his care, she died from exhaustion in a few days. The song is the touching expression of her grief.

cúma na hóis mna 'sa' coill.

I.

Táto coillte coll gan rsié,
Béir pí péin a caoiré
Go tuiscearó¹ tura ahrí a Séarlair!
Táto cat coille ann
As toul ó ériann go ciann
Craeo páé 'r pás tú mipe, a Séarlair?

II.

Tá ré 'noir an doiré'
Táto eunlaré toul pa érié
Acé ca nteacáo tura uamra a Séarlair?
Ní pásam-pí péin rjsát
Uao don, mar'r tú mo shráó
'S ar pás tura mé, a Séarlair.

III.

Tá me folam gan biaó
Ní'l don níó ahrí mo rbiže
Ca maáo¹ mé anoir, ué, a Séarlair?
Ní'l cara asam nó neacé
A bearrar óamra teacé
Óhrí to ériés mé iao oiré, a Séarlair.

IV.

Tá'n éarín² a nharí óam
Ca bpuil tú, bíláo na rúb
Tarí 'um éunganta 'noir, a Séarlair
Táto na oirí 'sa mo locté
Táto mo éora lom, nocté
Ué, beirí ar an ngááo mipe, Séarlair.

V.

Tá mipe ahrí rjsát na noor
Arí purlingeóáo³ zac épor
Marí shéall ahrí mo buacail, Séarlair
'O' pás mé m' áairí péin
'S mo leabta éluín na n-éun
Asur éuao mipe teatra, ué! a Séarlair.

VI.

Ahrí rpeillís énoic mo turóe
Paolí néullarí toul na haoróe'
Nac óamra buan a milleáo teat, a Séarlair
Bíó cúis óga bapmamul bhréaga
Asam le mo shléapaó
Bíó mipe marí bainceimé a Séarlair.

VII.

An péoirí le mo éaoiré,
Áairí, tura éaoiréao!
Ní péoirí; óhrí mo éaoiréao le Séarlair
Ué! néulla toul na haoróe
'Sam folac péin a éaoiré
Uao Shí Seán, marí to éuao me le Séarlair.

I.

Through hazel woods I'll mourn
Till Charley will return,
O, hasten back to me, my Charles;
I'm trembling weak through fear;
Why did'st thou bring me here.
The wild cats are mewing, Charles.

II.

'Tis night, and the dove
Seeks shelter for his love,
But where hast thou fled from me, Charles.
No one will shelter me,
For the love I've had for thee,
And hast thou left me weeping thus, Charles?

III.

No food I have, you know,
Ah, where, love, shall I go?
I must perish if you've left me, Charles.
No friends I have, 'tis true,
For I put my trust in you,
And can you abandon me, Charles?

IV.

The robber band is nigh,
How can I pass them by?
Come, come, and shield me, Charles.
The brier brakes now tear
Me, and my feet are bare,
Oh, reach me your hand quick, my Charles.

V.

I hide in brush and brake,
'Tis for your darling sake
I suffer those hardships, my Charles.
My father's halls I fled
And left my downy bed
All, all, to be with you, my Charles.

VI.

Cold on the rock I lie,
My cover the blue sky,
What a change it brings to me, my Charles;
Five blooming maidens gay
Attended me each day,
I lived like a princess, O Charles.

VII.

Dear father, I'm alone,
Ah! can'st thou hear me moan?
Ah, no, I forsook thee for Charles.
From Sir John let me hide—
I would not be his bride—
I could not—too well I loved Charles.

VIII.

Την δόλιττιν βλάτα το ξνάτ
 Σουλτρώ ούόε ιρ λά
 Δ ύραο ό τίρ ό σ'ράς τά μέ, Σεάριλρι
 Σο νουβιαιό σο αν τριείβε
 Μ'εαρηόιο, α'ρ μο ρςέαλα
 Ό Σηρ Σεάν, α'ρ om' αέλιρ, ρό Σεάριλρι.

VIII.

I through the woods must roam,
 Far from my native home, [Charles.
 Since thou art gone from me, my loved
 Oh, black mountain mist conceal
 Me and my doleful tale
 From Sir John, and from my father,
 for Charles.

NOTES.

1.—From other sources we can identify all the personages mentioned in this poem. An account of Sir John Draycott is given in my article on the Dundalk Monasteries in the Journal of 1907. At the dissolution of the Priory (A.D. 1540) Henry Draycott received from the Crown all the confiscated property—the rectories of Dundalk, of Haggardstown and of Rath, together with property in Rath, the Maudelins (now the Muggelins, near Thomastown), Dromiskin and Lurgangreen, at an annual rent of £11. According to the Inquisition taken at Ardee in 1640, his grandson John was still possessed of all this property, as well as the revenues from the Bridge of Dundalk. He joined the Confederation in 1642, and, on the defeat of the Irish by Cromwell, the property was given to the Trevor family, from whom it was bought by the Hamiltons, and from these it descended to the present landlords.

According to an Inquisition taken at Ardee in 1638, John Whyte was seized of the Castle of Balregan, with lands in Rathobekyn, Lisleerge, Annensis, Rathskeagh, Carrickedmonan and Parkelonire.

2.—Balregan Castle, still in a fair state of preservation, has been described in a former number of the Journal.

3.—A Scotchman. It also means a Protestant.

4.—The MS. has “σο ουιςραό” and “σα ρααό.” Elsewhere it uses the future form for the conditional.

5.—Cearn .i. ceitearín coille, the wood kern or Rapparee.

II.

THE MACDERMOTTS OF THOMASTOWN AND KILCURLEY.

The following song was composed by Dall MacCuarta¹ for the four sons of Clement MacDermott, Esq., of Kilcurley, and subsequently of Thomastown House,² near Dundalk. Three of the young gentlemen were in the service of France, and John the youngest was a Colonel. MacCuarta composed another song—Cúirt na Feite—to commemorate Kilcurley House³ near which he himself had lived until he was seven years of age. The penal laws forced MacDermott to hand over the property to a Cromwellian family named Smith, and he retired to Thomastown, where, about two miles to the east he built a mansion named Thomastown House. Here they lived in great splendour and became the chief Catholic family in the county. Anthony MacDermott, grandson of Clement, was one of those who signed the petition to George III for the redress of Catholic grievances. A grand-

daughter of Clement MacDermott was the mother of Dr. Bellew,⁴ who in 1778, was appointed to the Bishopric of Killala. On one occasion there were present in Thomastown House twenty-four officers of the MacDermott family, all in foreign service, who danced in the parlour to a patriotic air struck up by the family harper.

Ατά ceάταpαpι έυέταέ oe pσoιé na tσpέυνpεapι,
 Suo Bpuaη aη έέaσ pεapι oe'η aicme, aη leoήuaη
 Ap Roibeaπe pέimeaihuil aπ γεallaó aη pέuη oo
 Le toil mhe Oé naé mbíúeann aπ eappaiš óip.
 Aη eaiπtín euyómono a έέeaέt na pέyγaiη
 'S puaip pabpaó leiγiηη op cionn šaiπzió aη tπlóiš
 Oá oteaγaó aη méio pin a έopuaó šaeóalaέt
 Buó tapα tπéiteaé na n-aice Seon.

Tá ceάtapαpι óγ-mac aš Clement eolmapi
 aš neaptyγaó epóóaέt a n-aice aη púš
 nām pāη paoi poiηneapε a ocalaīη póóia
 Tá paoi pmaέt šaη pocaihał šo haτυiηpεaé
 Ip iomto ópō ip beaη paoi špól
 Aτά aš šuióe leo έeaέt aμip
 Le neapε na ploiγzte 'p šaé pεapι na έoiηnéal
 Cum aη baile boéna a έέeaέt na laóc.

Táto na cupaióe buaó-neaptyēaπι na šciηη aπi ptyaišzié
 Oe'η aicme έpuaó-méapta mίlito 'η aš
 Oe'η éineal uaέtaπaé a šnáié beie bpaoaé
 A šeaéaié epuaólanη a špocéaié pāil
 Bpuaη aη bpacaé mac Clement uapail
 Naé ηšabaó ouaip uaó luéte ceapaó šaeóal
 Aέt έyš a' puaiz uo uaiηη poiη, mo έpuaiže!
 'S šaη aon na euaiηne oo beie na óiaiš.

Aη eaiπtín euyómono a pšabaó pεutoa
 A šcoize laižeaη maπ buó oual oá šaol
 Aη pεabaé pεuómaé a euaió ap éiηiηη
 aš áprouγaó céuma šaη ceapnaó baogail
 Tá loingεap šleupca paoi bpaacaéaié oaoπa
 Ap óšáη έpεuua aš ámlyγaó oo
 Ap caoγaó pπéipbeaη a šlacao a paeóη é
 Šeaé šaé tπéiηpεapι aπi éalaīη beo.

mo Roibeaπe bāη oεap na šepaéaη paingεaé
 aη t-óizpεapι áluιηη púš buaió šaé pém
 aη cupaió ášaihuil naπ épom oo'η šalltaέt
 Aέt šluaiπ aπi pāile aš áprouγaó céim
 šo oziγeaó aη lá pin a mbíó bapa 'η áipoe
 Ap peimη eláηpεaé pa' Oómaé móm⁶
 aš cup pεapa pāilte poiηη mo pāipce
 Ap píon ua špáine ša pšabaó 'p beoiη!

Tá'η maπcaé pεuoyēeapι pin, Seon na pēile
 'na έoiηnéal έυέταέ le taoó aη púš⁷;
 Tá iomaó pεuto aπi a bpolλαé šlégeal
 noé oo tuill a έipeact ip é a šcoizepié
 mā'p oual aen pεapaó o šlapaié oaoπa
 Oo'η éineal šaeóalaé pa oéoiš aμip
 beíó aη ceάtapαpι tπéuη-éupaíoe clann Clement beilšpūηη
 aš šabail šéille uaó šallaib 'piη.

NOTES.

1.—Seamus MacCuarta was born towards the end of the seventeenth century in a small cottage near the MacDermott mansion at Kilcurley, Co. Louth. He was the greatest and most prolific of the eighteenth century poets of the district.

2.—I have not been able to ascertain the cause of the migration of this branch of the MacDermotts from Connaught to Co. Louth, but it is noteworthy that the same thing happened in the case of many other old Connaught families at this period.

3.—The site of this mansion (Thomastown House) was pointed out to me by the old people in the district. It was in the field at the north-west corner of the cross-roads which separate Donaghmore from Thomastown, about a mile and a half from Dundalk. The field is bounded on the south by the Carrick Road, and on the east by the old road from Littlemill, through Donaghmore to Farrendreg. It is called the "Grot Field" or "Cot Field," and a stream in the vicinity is still known as MacDermott's Stream. Nicholas O'Kearney tells us that he was reared in the house, but that in 1846 it was in ruins. There is still a small ruin,—portion, as I was told, of the great hall in which the O'Kearneys held their dances. Nearby, according to tradition, was a large orchard. Tradition also states that O'Kearney's father was son-in-law of the last of the MacDermotts. If this is so, most of the old families in Donaghmore and Thomastown—Kearneys, Larkins, MacGuinnesses and Blakes—can claim relationship with the MacDermotts. The land upon which Thomastown House was built is still in possession of one of these families. From the MacDermotts it passed to the O'Kearneys, and from them it was bought by a cousin of Nicholas O'Kearney named Larkin, with whose family it still remains. The MacDermotts came to Louth early in the sixteenth century.

4.—Kilcurley House. I have not been able to determine with certainty the site of this mansion. It cannot be the present Kilkerley House, as the land upon which it is built was formerly a graveyard. MacCuarta, who was born near the old mansion, tells, in his *Διηγήσεις*, of a famous fairy mount called *cnoc éitche* or *brúigean-cnoc-éitche*, adjoining the MacDermott residence. In O'Kearney's boyhood this fort was called *cnoc an fúthair* or "Hill of the fir trees." Both names have disappeared. There is a small fort on the road leading into the old graveyard near Kilkerley House, but I am inclined to think that the fairy mount near which the old MacDermott mansion stood is the one to the north-west of Kilkerley Catholic Church.

5.—Dr. Bellew was ordained in Rome, and on his return to Ireland he was appointed Parish Priest of Dundalk. The appointment was opposed by the Vicar-General, Rev. Laurence Taaffe, P.P., Kilkerley, and the people of Dundalk were so stirred up in favour of Rev. Anthony Carroll that Dr. Bellew was forced to return to Rome. While there he was much in the lime-light during the disputes between the Leinster and Munster bishops concerning the Oath of Allegiance and the appointment of Regulars to vacant bishoprics. He acted as Roman agent for Dr. James Butler, Archbishop of Cashel, and to his imprudence has been ascribed the dissensions which arose. A study of the private correspondence of the period fails to support this charge. His appointment, in 1778, to the bishopric of Killala was made the subject of a poem by Art MacCooley, who took advantage of the occasion to extol the MacDermott family, and to voice his triumph over Dr. Bellew's enemies in Dundalk.

6.—Donaghmore—i.e., *Ἰοὴναδ-μόρυ*—"The Big Church," a townland lying on both sides of the Carrick Road, less than a mile from Dundalk. The site of the ancient graveyard is still pointed out by the old people, and one of the fields in Mr. Donnelly's land is commonly called the "Church Field." The gate of the church was on the north side of the road, just beyond the Deepark Hill. On the other side of the road, on Miss Watters' land, is a field in which were buried those of the Jacobite army encamped on the opposite hill of Ballybarrack, who died of dysentery. On the same land is a small fort still called *cnoc na sceadóige* (Brushwood Hill). The Inquisition of James I mentions a "Castle at Donamore," belonging to the Bellews. An account of the caves, with which Deepark, Donaghmore and Thomastown are honeycombed, will be found in last year's Journal. For the sake of the topographical reference, I venture to give a free translation of the second last verse:—

My dark-skinned Robert, my foster comrade,
The handsome youth with winning way,
The hero who ne'er bent knee to Saxon,
But gained his fame in foreign fray,
God send the day, when with banners floating
And harpers playing up Donaghmore,
With Spanish ale and with wine casks flowing
We'll welcome him back to his native shore.

7.—The King of France.

III.

TURLOCH O'HAMILL, THE TOPER.

Turloch the Gay O'Hamill, the hero of the following verses, held a large tract of land in the lower part of Co. Louth. From the first day that he became his own master Turloch was unfortunately one of those individuals who, as the Irish proverb says, "prefer to thatch the shebeen before their own house." In order to be at liberty to spend all his time in the company of his pet-companions, he abandoned the entire management of his farm and domestic affairs to the care of his wife. Mrs. Hamill, in spite of the heavy drain on her resources, always managed to keep the roof over their heads.

At last, having grown old in iniquity, Turloch, yielding to the honest advice of his friends and to the importunities of his wife, showed symptoms of repentance and reformation. The good effects of sobriety soon became apparent even to his own eyes, and all felt confident that he was sincere.

The rent day came, and, for the first time during his life, Turloch was permitted to go to pay the gale then due. He now had a purse full of gold guineas in his pocket, and, astonished at the amount of money in his possession, he resolved to have another spree before finally forsaking the world. Having reached Dundalk, he made up his mind to patronize a superior house. He put up at the head inn¹ and became gloriously drunk. Here he happened to be insulted by a travelling gentleman with whom he endeavoured to associate upon equal terms. Having means at his command he resolved to turn out in a carriage of his own, in order to give proof positive that he was by no means inferior to his assailant in birth or position. He hired an old unused chaise that had lain a considerable time under the weather in the inn yard. It was appropriately fitted up in a short time, and a large train of servants were engaged to attend at Turloch's beck. Two or three half clad bog-trotters, who attended as porters in the Shambles were stuck behind the old chaise to act as footmen, and another bare-legged, speckle-skinned, breechless rascal, with beard as long as a he-goat, with a copious band of straw around his old hat, and another strong girdle of the same cheap livery around his waist, was placed in the driver's box, while the driver himself was forced to do duty as a postilion. Thus equipped, Turloch watched his opportunity, and when the gentleman who had reproved him for his insolent behaviour was starting from the inn door, out flew Turloch and his suite from the inn yard gate, amid the laughter and cheers of the immense crowd that came to see the novel and ludicrous spectacle. His original intention was to follow the gentleman to the next stage, but, being left considerably in the rear in consequence of one of his garrons being spavined and the other wind-broken, he was soon forced to give up the chase. This was certainly a great mortification to his pride, as he was determined to travel along with his adversary, and, by his liberality, to prove himself the better gentleman. In his disappointment at being foiled, he vented his spleen in imprecations loud and bitter, both on his steeds and attendants, but he at length consoled himself with the cheering reflection that he still had a wide field left to make a display of his gentlemanlike frolic. Accordingly, he ordered his coachman to take another course

over the country with which he was best acquainted, and to call at those shebeens at which he was wont to be refused credit whenever his cash failed : at the same time charging all his attendants to announce as they went along that Turloch O'Hamill was no longer plain Turloch, but was knighted by the king and was now Sir Turloch, that he had turned Protestant, was divorced from his old wife and married to a rich heiress,—that he had obtained from his majesty a charter of some of the forfeited estates of the Clanna Néill,²—that he expected soon to be created a lord,—and, the same betokens, that there he was lolling at his ease in his own carriage, surrounded by a train of servants. These stories flew around, and crowds of idlers soon thronged to ascertain with their own eyes the truth of the report. He took many of his old pot companions into his service at liberal salaries, and he promised to do great things for those who petitioned “ His Honour ” to that end. There was not a spot on the top or at the back of the chariot that a servant was not stuck on, and such as could not be accommodated with seats, followed the carriage, shouting, huzzaing, flinging their birreads and caubeens into the air, and wishing prosperity to their new master, Sir Turloch. Thus he passed his time gloriously for two or three days, until, when the rent was nearly spent, it happened that the jaded garrons, ascending a steep hill, refused the impulse of whip, spur, and imprecation. The hill had to be ascended at all costs in order to reach the next shebeen on the other side ; the drunken servants were called on to assist the stubborn steeds ; they put their shoulders to the wheels, aye, and to every part of the carriage. The horses backed, the servants pushed with might and main, until, ludicrous to relate, the crazy vehicle, too frail to withstand the pressure of both horses and men, snapped in two, and out tumbled Sir Turloch himself as drunk as a lord through the chasm into the mire. There lay Sir Turloch O'Hamill floundering in the mud, and calling vainly on his quondam companions.

O'Dornin made the incident the subject of a very sarcastic poem. It is too long to quote in full, but a few of the verses are given here.

ΤΟΙΡΘΕΛΒΑΔΕ ΚΟΙΡ Ο ΗΔΜΑΙΛ.

I.

ΝΙ ΕΡΕΙΟΙΜ ΣΟ ΘΕΟΙΣ ΑΛΟ ΝΕΔΕ ΛΕ ΜΟ ΘΕΟ
 “ ΘΕΙΟ΄Ι ΒΟΕΤ ΝΟ ΣΟ ΛΕΟΝΤΑΘ ‘Ν ΒΑΡ ΕΥ——”
 ‘ΣΑ ΛΙΑΕΤ ΡΙΝ ΟΙΟΙΣ Α ΤΕΥΙΤΕΛΛΗ ΜΟΡ-ΕΟΙΡΕΑ
 ΔΗ ΘΟΥΝΕ ΣΑΝ ΡΕΙΟΙΣ ‘ΡΕ ΔΙΗΥΙΣΕ
 ΝΙ ΡΙΟΡΑΔ ΝΕΔΕ ΘΕΟ ΕΙΑ ΜΑΙΟΙΝ ΝΟ ΝΕΟΙΝ
 ΘΕ ΣΕΥΙΡΕΙΟ ‘Ν ΡΙΣ ΣΙΟΡΜΑΡ ΔΣ ΔΙΗ
 ΡΕΥΕ ! ΤΕΔΣΑΗ Α ΣΕΟΙΡΘΕ Α ΤΑΙΡΘΕΛ ΝΑ ΜΒΟΙΕΡΜΘ
 ΤΟΙΡΘΕΛΒΑΔΕ ΚΟΙΡ Ο ΗΔΜΑΙΛ !

II.

ΜΟΡ ΕΡΕΙΟΙΜΣ ΡΕ ΡΕΟΙΡ ΝΟ ΕΙΡΤΕ ΘΕ‘Ν ΟΡ
 ΝΑΔ ΣΕΑΙΡΕΑΘ ‘ΟΤΙΣ‘Ν ΟΙΤ ΣΟ ΡΑΙΤΕΑΔ
 ΣΥΙΡΕΑΘ ΡΕ ΔΙΗ ΒΟΙΡΟ Ο ΜΑΙΟΙΝ ΘΙΑ ΘΟΙΝΝΑΙΣ
 ΣΟ ΝΕΙΡΣΕΟΕΑΘ ΑΝ ΛΟ ΘΙΑ ΣΑΞΑΡΗ ΔΙΗ
 ΝΙ ΣΙΛΑΡΑΘ ΡΕ ΚΟΜΑΙΡΕ Α ΜΗΔΑ ΝΟ Α ΜΙ-ΛΟΙΡΟ
 ΝΙ ΡΟΙΡΕΑΘ, ΝΙ ΕΡΕΛΒΑΘ ‘ΡΗΙ ΡΑΛΑΘ
 ‘Σ ΝΑΔ ΘΡΕΙΕ ΡΙΒ ΡΑ ΘΕΟΙΣ ΣΥΗ ΕΥΙΡ ΡΟΡΕΥΝ Α ΣΕΟΙΡΘΕ
 ΤΟΙΡΘΕΛΒΑΔΕ ΚΟΙΡ Ο ΗΔΜΑΙΛ.

III.

ní maí teac léanna 'na gcuairt o éarraig a tucad
 go himeascaim ruairt na páilte
 O íom go móin fuairt¹ 'go Dealgain² na gcuac
 nar éiríad ré ruar, mo páirce
 dá tceasat na rluaisce, éiríad go gcuaim tóir
 na carra o'n éuan san éanais
 'Sní maí éiríer san tuair uat éiríealbac ruat
 pá'n eacraí éirí ruar air réabla.

TRANSLATION.

I.

Whilst poverty sways, I care not who says
 "Kind fortune shall never relieve him,"
 Though he swear by the Book to oppose all good luck,
 After all, I shall never believe him.
 For the young or the old, the timid or bold,
 The spendthrift or he who keeps sober,
 Knows not her approach. See! He placed in a coach
 Old Turloch O'Hamill the Topper.

II.

Since to manhood he grew, no care he e'er knew,
 But singing, carousing, and gaming,
 With each jovial friend, from week to week's end,
 Though his wife still kept brawling and blaming
 From his dwelling each day he drove fortune away,
 Yet she comes like a mean interloper
 To play her blind pranks; for with nobles she ranks
 Her foe, the detested old toper.

III.

Sir Turloch and train each shebeen did drain
 All around wheresoe'er they could find them,
 From sweet Iniskeen to Carrick I ween
 He and they did not leave one behind them;
 And he'd hold at command rich casks, did they land,
 His bands to regale with cheer good,
 And devoid of dispute he paid lackeys and boots
 To prove that he was not of near blood.

NOTES.

1.—In the seventeenth and eighteenth centuries the chief Dundalk inn stood at the corner of Ann Street and Dublin Street. There is a tradition that a lake was drained in order to find a site for it.

2.—The O'Neills of the Fews. Their castles were at Glasdrummond and Dungooley, while another branch of the family had a large mansion at Toprass. They are to be distinguished from the O'Neills of Tyrone. Sir Turloch O'Neill, with whom Hugh O'Donnell found refuge in his flight, was a member of this family. They lost their estates in Co. Armagh during the early seventeenth century plantations, but they kept the Co. Louth estates for a long time, as we find that Art MacCooley, who died in 1776, was the last family bard of the O'Neills of Toprass.

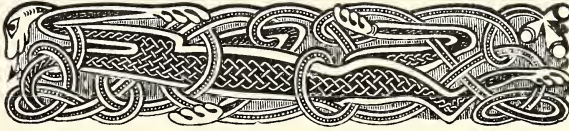
3.—móin fuairt. Newtownhamilton, which was built on a bog at the foot of Slabh Fuaid.

4.—Dealgain na gcuac—i.e., Dundelgan of the wine-cups; or, perhaps, Dundelgan of the cuckoos.

IV.

The following stanza was composed by Venerable Oliver Plunkett, on seeing a rustic cutting grass on the Hill of Tara, in order to feed his cattle. The sentiments will commend themselves to those interested in the preservation of our ancient monuments.

A tseanair na Rí, do b'annair leat
 le inn éiríeac níc air níc cuir
 aic maíac do b'acac bóic
 beic 'searraig ghuir air do éiríe.



Welcome to the Primate Brian MacMahon, Archbishop of Armagh, 1738.



It is nearly time now, 175 years after its composition, that the following saw the light of day. It was written by Patrick O Pronty in 1738, on the occasion of the elevation of Dr. Brian MacMahon from the see of Clogher to the Primatial see of Armagh.

O Pronty would appear to have lived either in Dundalk, or between Dundalk and Newry. He is best known as a splendid Irish scribe, who for nigh fifty years continued to copy or collect our finest northern Irish literature, and hand it down to posterity. He has written few poems. The following poem is taken from an autograph copy in one of his own MSS. written in 1763. It is at present in the possession of Dr. Douglas Hyde, who kindly allowed me to copy it. I have collated it with another copy in one of the late Monsignor O Lavery's MSS. (marked K in Eoin M'Neill's catalogue of these MSS.). A note to the latter says the poem was written in 1739. It is written in imitation of the old Irish metre called *veivíre* (dev-vee), but as all the requirements of this difficult verse are not observed, it may be classed as *óglaic* of *veivíre*. The old metres were dying out in Pronty's day.

rÁilte

DO'n tÍGEARNA RO-DEARSGHAIÓ .i. BRIAN MAC MATSHAMNA ARD-
EASBÓG ARDMACA, AGUS PRÍOMHÁIÓ ÉIREANN UILE.

(PÁDRAIG Ua PRIONNCAGH ect.)

NOGAD MILLÉAN fáilte fíor
Uaim do taca an áirí-ríog,
Táinig eugainn 'noir go mbuair,
Sciúraísteoir ór cionn príomhflaig.

Bile buadac, rocmair, fáil,
D' fíir-fíioct uasal éireamain;
Sgot cru saeéal mur fiadantair uinn,
Dair dual ceannur éireann.

Príom-dóctúir diadact' inir fáil,
Ar lorg pádraig an ceapláim;
Salmaire réimhlórac, binn,
Meir-leabair, oirdeire, doibinn.

Cloic córmogal go neangair n-óir,
Dair dual meirgeaca maot-fíoil
A beir go buan, i tóir catá,
Dtimceall míc an áirí-flata.

Diadair deargghair, dána, dúir,
I noiamair-rún léisinn san miorúr;
Dolraire beannuig', ir binn gut,
Le briatara Críoró' do mínuigad.

Ambaradúir oirdeire ó Dia,
Fear ionair Críoró an t-áirí-émac,
Buadball milir na mbriatara n-áirí,
An t-uasal-mac uil .i. Dearnáró.

Iomda fuil ró-uapal níos
 A lappaó 'nsguaidib a n-áirí cñir :
 Fuil níste bñeifne san cáir,
 Fñr buó cñóda 'ran teasmáil.

Ó néill ulaó, na gcuac n-óir,
 Maguoir pór, na gcoir bñeádamáil,
 Ó Doimnail tréan, baó comla ceann—
 Rí Cñe Conaill na raor-éann.

Gac pñiomfuil eile ó rin amac
 O'ar ñoluir ó Conn Céao-cáac,
 Tá bapñad timcéall an cñir-ri i gceim
 Nac bñuilleann ó doimneac oibéim.

Óa bñgeac an cñarmáireac rñeac,
 'S go bñeicpemaoir oíot-cñir éirceac,
 Beac carbaó luac go rñeádaib mear
 Ágaib, ar nóir bñr rñnnreap.

Fáilte anoir, ó Rí na Rann ;
 Fáilte na naom 'r na maighean ;
 Go rab i bñeairtear pñmáib san rñao
 Mílleán fáilte ar nóac.
 Nóac mílleán fáilte pñor.

NOTES.

Very little is known of the subject of the foregoing high-sounding verses. *Stuart's History of Armagh* (Fr. Coleman's edition, pp. 266-7) says:—

Of the archbishops of Armagh who succeeded Dr. Hugh MacMahon little or no traces are to be found in the publications of the last or present century. We are, however, enabled by the kindness of the learned and Right Rev. Dr Edmund Derry, bishop of Dromore, to give a succinct but correct biographical sketch of that primate's successors. We subjoin Dr. Derry's narrative, in his own words—"The venerable and learned Hugh MacMahon was succeeded by Bernard, commonly called Bryan MacMahon, the then Catholic Bishop of Clogher, who studied with great diligence at Rome. [He was translated from Clogher to Armagh by brief dated November the 8th, 1737. He had a second brief, dated September 13th, 1738, in which the primatial dignity of the see was set forth. And in December of the same year he had a brief to exercise all the archiepiscopal acts without the pallium]. This prelate resided at Ballymascanlan, in Co. Louth, where his habitation was nothing above the style of a farm-house. Here he lived in a kind of domestic exile, on account of the severity of the times, and was generally known by the name of Mr. Ennis. He was, however, remarkable for the holiness of his life and the simplicity of his manners. After his decease, his brother Ross, who succeeded him in Clogher, was translated to the see of Armagh (August 3rd, 1747). Of him there is nothing more recorded than that he was a good and pious prelate."

Bernard MacMahon died May 27th, 1747, and Ross on October 29th, 1748, and both were buried in Edergole churchyard, Co. Monaghan.

And in his "Supplementary Notes," page 277, Rev. Fr. Coleman writes: "Bernard MacMahon, nephew of the preceding archbishop (Dr. Hugh MacMahon) was appointed to Clogher in 1718 as administrator and Vicar Apostolic, but without episcopal consecration. His brief of appointment as Bishop of Clogher is dated April 7th, 1727, and he was translated to Armagh in 1737. The Internuncio in Brussels writes of him in 1728 that he held the office of Dean of the Diocese of Clogher and that he was of sound doctrine and of exemplary life, and beloved by the clergy of the diocese."

Another testimonial to his many virtues quoted by the editor shows that in 1737 he was in his 58th year, which gives us 1679 as the year of his birth, but 1680 according to the inscription on his tombstone. Father Coleman continues: "In connexion with this prelate there is preserved an interesting document, probably unique in its eulogy of an Irish bishop at this dreary period of Ireland's suffering for the Faith. The document to which we refer is a poem of twenty-nine verses in the Irish language, written by a local poet, Patrick O Prunty, in 1738, and as far as we are aware has never been printed."

This is given on the authority of Cardinal Moran, and an English translation of the first three verses is quoted from the same writer.

"Bernard MacMahon wrote to Dr. Linegar, Archbishop of Dublin, on November 7th, 1741, telling him that four bailiffs had been looking for him, and that he had been obliged to leave his usual place of refuge.

Primate Ross MacMahon.—On the death of Bernard MacMahon, the Chapter of Armagh sent the following three names to his Holiness, as worthy of succession to the see—1st, Francis

Stuart, a Franciscan, bishop of Down and Connor; 2nd, Nicholas Devine, D.D., parish priest of Dundalk; 3rd, Nicholas Sweetman, bishop of Ferns. But the Holy See, passing over these nominations, decided to translate Ross MacMahon from Clogher to the primate's see, which had been successively under the guidance of his illustrious uncle and brother.

Cardinal Moran says (p. 162):—Dr. Ross [Ros, or Rossa, was a favourite name in the MacMahon sept] MacMahon, like the two preceding prelates, studied in the Irish College, Rome. When the see of Armagh was vacant in 1737 by the death of Hugh MacMahon, some friends of Ireland in Rome petitioned to have Dr. Ross MacMahon appointed his successor. He is referred to as a younger brother of the Bishop of Clogher, and acting as his vicar-general. "He was then in his thirty-ninth year, and was renowned for zeal and ability. He was laureate in the sacred and profound sciences, of known integrity and religious spirit, of great nobility of soul, never weary of work, and never deterred by any obstacle, however great, when there was the question of duty." The Holy See, however, deemed it expedient to translate Dr. Bernard MacMahon from Clogher to Armagh, and to appoint Dr. Ross MacMahon Bishop of Clogher. A memorial presented to Propaganda about the year 1740 in connection with the Irish College, refers to Ross MacMahon, then Bishop of Clogher, as one of the most talented and distinguished students who had gone forth from the Irish College. "Whilst pursuing his studies at the Gregorian University," it says, "he was considered as gifted with extraordinary talent. The General of the Jesuits, Tamburini, used to say that he had never known a student of so acute a mind. John Baptist Cenni, Prefect of Studies, used to call him *Scotinus*, and this designation was universally given to him by his companions. By express command of the General of the Jesuits, Father Tamburini, he made a Public Defence, morning and evening, in all Theology, a privilege and distinction, seldom, if ever, granted even to the largest colleges in Rome. When proceeding to the Irish Mission—in 1727—he, at the request of his uncle, Archbishop Hugh MacMahon, visited in Paris the Archbishop Cardinal de Bissy, who, being struck by his singular ability, urged him to accept of some high position in that city. In like manner, before he quitted Rome, he was offered a canonry in Liège, in Belgium. But Ross, faithful to his missionary vow, refused to listen to such suggestions, and hastened to devote himself to the Irish Mission." On the death of his brother, Bernard, he was translated to the see of Armagh, he held the primacy only for about a year, and died in October, 1748. Dr. Renehan records the popular tradition regarding him when he writes that "he lived long enough to excite a great admiration of his virtues, and to make him be remembered for many years with affection as a truly pious and charitable prelate."

The two last named brother primates were interred, not at Errigael, as Dr. Maziere Brady writes, but at Edergole, in the county of Monaghan; and Evelyn Shirley, in his *History of the County of Monaghan* (London, 1878), published the inscription on their tomb. He thus writes: "The most curious of the old inscriptions on tombstones at Edergole is the following to two brothers of the MacMahon sept, Bernard and Ross, who were successively bishops of Clogher and archbishops of Armagh in the Roman Catholic Church. Above is the rude representation of the complicated coat of debased heraldry which was borne by some of the MacMahons, in the reign of James the Second, two swords in saltier between two bears, and two ostriches in chief and base, two stars are also here added; the arms are supported by lions; above is a coronet and mitre." The following is the inscription:—"Hic jacent Bernardus et Rochus MacMahon, fratres germani, uterque successive Episcopus Clogherensis, uterque etiam successive Archiep. Armacanensis, totius Hiberniæ Primates. Quorum nobilissimi generis memor pietas atque æmula doctrina vitæque titulus non impar mœrentem patriam decorare. Bernardus obiit die 27 Mai, 1747, ætat. 67; Rochus die 29 Oct., 1748, ætat. 49. Ambo pares virtute, pares et honoribus ambo. This monument was erected by Mr. Robert MacMahon, Bro. to the deceased Primates, Anno Dom. 1750."

H. MORRIS.



Photo by]

[S. F. B. Lane.

"CAHIR CUCHULAINN" or "CUCHULAINN'S HOUSE"

On the Summit of Droumvalley, Aunascaul, Co. Kerry.



Notes and Queries.

Cahir Cuchulainn or "Cuchulainn's House," Co. Kerry.—[Miss Stubbs, daughter of the late Major General Stubbs, of Dromiskin in this County, kindly sent the following account and photograph of the cairn in Co. Kerry associated with Cuchulainn. It was written for her by a gentleman who lives near the lake. As Miss Stubbs says, "we certainly cannot admit that Cuchulainn was killed in Kerry."]:—

"The lake widely known as Loc Scail is in a dark glen between the mountains of Coumduff and Droumvalley. The difficulty in ascertaining why the lake is so called arises from the fact that the Irish word Scail has a number of meanings. Scail means a hero or champion, a shadow or a blush. If the meaning is that of hero or champion nothing is known about him. Many say that the name means the lake of the shadow, from the fact, I suppose, that the dark shadows of the cliffs are never off the waters. On a little reflection one would say that that in itself is not a very singular characteristic of the vast majority of our lakes. How many more lakes in the neighbourhood of Loc Scail nestling beneath frowning cliffs and perpetually overshadowed by them, do not get their names from that fact? The old people account for the name by a folk-tale. At one time, far back in the mist of ages, there lived in the vicinity of Loc Scail a young woman of rarest beauty. She was called Scail na Mhurnáin. Murnáin was her surname, and Scail because of her rosy cheeks (Scail meaning a blush). Her reputation as a beautiful woman was far and wide; so much so that it reached the ears of a great giant in the Doman Toir or Oriental world. This giant made up his mind that he would come to Ireland and take away with him this beautiful woman. And so the story goes on to say that one day he boards his best ship, the "Ship of the Lofty Prow" and starts on his long voyage for the Emerald Isle. Meantime intelligence reached Scail of this giant's visit to Ireland and its object. She thereupon sent word to Cucullan apprising him of the fact and imploring his aid. This great warrior came to her aid and took his stand on the summit of Drounvalley mountain on the eastern side of the lake. When the giant came within sight of this mountain, Cucullan is represented as addressing him and telling him to abandon his project. The giant replies in the negative and the battle forthwith commences. For seven days the fierce fight continues, the combatants throwing poisoned darts and hurling huge stones at each other. Eventually Cucullan falls mortally wounded, and in his death agony utters a groan that is heard from afar among the hills. Scail hears it and knows its meaning, and rather than be kidnapped she rushes into the lake and is drowned. The old people say that to this day she lives in an enchanted palace at the bottom of the lake; and that once in every seven years she is seen; the dark waters becoming all aglow with the lights of the palace. Suddenly the silence is broken by a groan, as if from one suffering intense pain, and as suddenly the lights go out, and all is dark again. After the fall of Cucullan all the people assembled, buried him where he fell, and raised above his grave the huge cairn locally known as Cahir Cucullan. This Cahir is a huge mound of stones more or less conical and evidently artificial."



Stone Circle in Co. Louth.—The above drawing is given in Borlase's *Dolmens of Ireland*, described as "at Dromiskin, Co. Louth." Borlase gives no further description of it. I have been unable to find any trace of this in Dromiskin district. The similarity of the circle in size, in number and position of stones and in surroundings with that at present existing in Ravensdale Park is very marked. The Ravensdale circle will be found on pages 95 and 98 of this JOURNAL for 1906. Dromiskin and Ravensdale both belonged in Borlase's time to the Fortescue family and it seems most likely that Borlase made a slip in attributing the circle to the former place. Assuming that the picture is of the Ravensdale circle, it will be noticed that one stone has fallen down since the drawing was made.

H.G.T.

Viscount Townsend.

In the Irish poem by Maurice O Gorman published in the 1912 JOURNAL I expressed some surprise that O Gorman should be so slavish in his praises of Viscount Townsend. The reason for the poem and the lavish praise is made clear in a book entitled "Erin Quintiana, or Dublin Castle and the Irish Parliament 1767-1772," by "Eblana" (Duffy & Co., Dublin, 1898). The book is a history of the Townsend administration. The secret of O Gorman's poem is that Townsend, in order to detach the Catholics from the patriot party in the Irish parliament, came over with instructions to pose as the champion of tolerance for Catholics and equal rights and privileges for all, and one of his first acts was to retain a Catholic newspaper—*Hoey's Mercury*—as the organ of his policy and government. The ruse to a large extent succeeded. But Townsend privately opposed any relaxation of the penal laws, as a "dangerous innovation" tending "to revive an influence which it had been the study of the legislature to destroy," and

when a few insignificant measures were carried he immediately counterbalanced it with what became known as "Townsend's Golden Drops"—that is, an addition of £10 to the pension of £30 a year paid to any Popish priest duly converted to the Protestant religion.

The *Freeman's Journal* was at this time the great organ of the patriot party, and its satires on Townsend and his hirelings are in striking contrast with poor O Gorman's fulsome flattery. Here are specimens:—

And next at poor Ireland they level their blows—
Poor Ireland that still has been led by the nose,
And to show they resolved both to ruin and to fool her
They send over Townsend, that blockhead, to rule her.

This Townsend they knew would their purposes suit,
For the creature he was, and the tool of Lord Bute,
To wade through their mud he could never refuse,
For, his character lost, he had nothing to lose.

And

O George! what an insult is this to the realm
That such a buffoon should be placed at the helm—
A wretch who, whole evenings, can closeted sit
With mimics and sycophants clubbing his wit.

To anyone interested in the history of the period this book provides most interesting reading.

H. MORRIS.

THE - ERECTED - THE - FOURTH - DAY - OF - IVNE - 1588 - BY - THE
TO - WHOM - GOD - BE - M
APPOINTMENT - AND - AT -
MERCIFUL -
THE - CHARDG - OF - [SIR - IOHN - BELLEW - KNIGHT] -
AND - DAME - ISMAY - WAS -
THIS - MONVMENT - WAS -

*The centre of this
slab is not sculptured.*

*This portion is quite illegible, and is supplied from the
Manuscripts of Isaac Butler, circa 1744, now in
the Library at Armagh.*

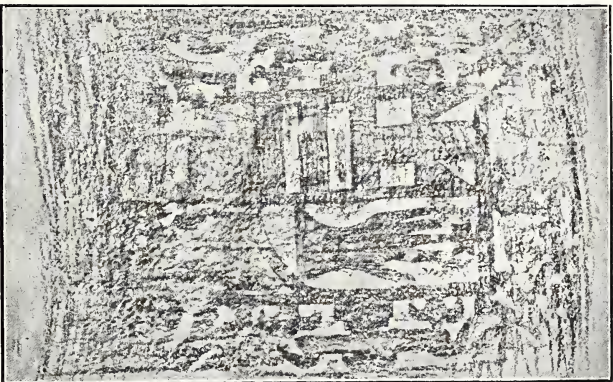
Diagram of the Inscription on the
BELLEW-NUGENT 1588 CENOTAPH, In St. Nicholas' Churchyard, Dundalk.

(See *L.A.J.*, Vol. III., Part 1, Page 107).

H E E R E . V N D E R . L Y E T H
 T H E . B O D Y . O F . I O H N . M O R T I M E R . O F . D Y N D
 I 634 . V N T O . W H O S E . S O V L E . T H E
 [R A D Y .]
 A N O . D O M I N I .
 I F E . I E N N T .
 W H O . D E C E A S E D . T H E . 8 . D A Y . O F . M A Y
 W H O E . H A D . T O . W Y .
 M E R C I E .
 A L D E R M A
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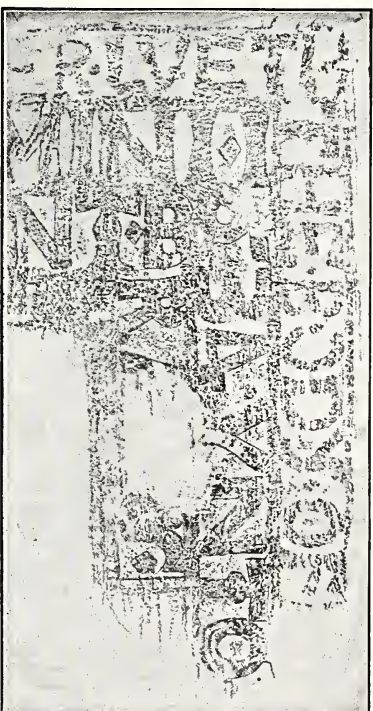
*A Coat of Arms,
 Mortimer & Brady,
 occupies the middle
 of the Slab.*

Diagram of the Inscription on the
 MORTIMER-BRADY TOMBSTONE 1634,
 In St. Nicholas' Churchyard, Dundalk



Coat of Arms,

MORTIMER : Barry of six, or and azure, on a chief of the first two pallets between two base esquierres of the second, over all an inescutcheon argent.
BRADY : Argent, a dexter arm couped below the elbow in pale, erect vested gules, the hand epawnee proper, in chief a mullet sable.

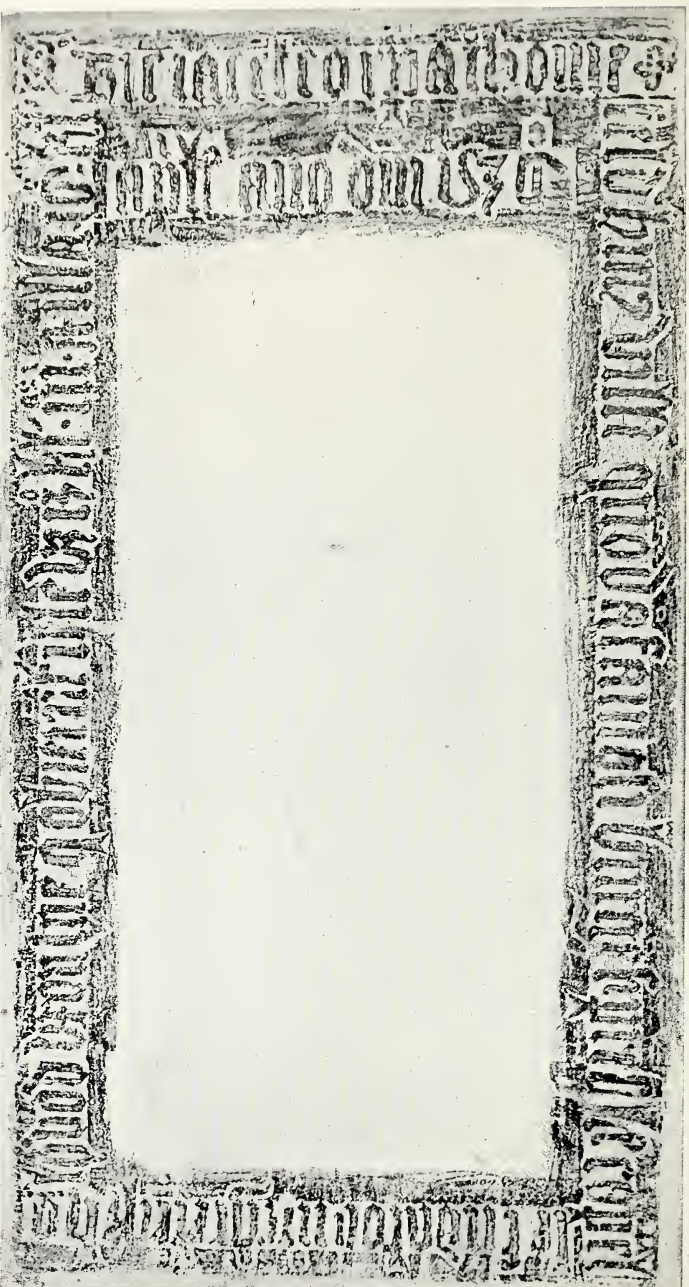


Rubbing showing position of date 1634, and name BRADY (partly obliterated).
(See diagram of inscription on page opposite).

(There was a Castle called Mortimer's situated at the corner of Francis St., and Park St.)

THE MORTIMER-BRADY 1634 TOMBSTONE.

In St. Nicholas' Churchyard Dundalk.



FIELD (FIELD) TOMBSTONE, 1536.

In St. Nicholas' Churchyard, Dundalk.

The Society are indebted for the loan of this, and of the Mortimer-Brady Slab, to Lord Walter Fitzgerald, Editor of the "Memorials of the Dead," in which they originally appeared.

Reviews.

Bibliography of Irish Philology and of Printed Irish Literature. Issued by the Department of Agriculture. Browne & Nolan, 1913. Price 4/-

This is a really admirable product of Mr. Best's industry and scholarship. I do not attempt to appraise its accuracy or completeness—the reputation of the author in the world of Celtic studies, and the official editorship of Mr. Lyster, are the surest guarantees of these; but a glance through its pages makes one conscious of the long patient labour it involved, and the wide acquaintance with the possible sources and repositories of the subjects under compilation, and also of the immense value it possesses for all students of Irish language, criticism, literature, legend and history.

It is a classified catalogue first of everything that has appeared in books, magazines or publications of societies on the philology of Irish. And, secondly, its more lengthy and important part of every text, edition or reproduction yet published to the end of the year 1912 of any and every bit of Irish literature up to but excluding the output of the present Irish revival. Under each heading is also given all the published studies, renderings and adaptations of the subject in other languages—English, German, French.

The catalogue does not include manuscripts, or manuscript pieces unedited, nor any tracts in Latin, save translations from Irish, nor any recent translations from other languages into Irish, but it enumerates all early or mediæval translations into Irish.

There are seventy-four pages in the Philology section, in which the references are grouped under the headings Dictionaries, Etymology, Phonetics, Grammars, Metrics, Inscriptions, Manuscripts, Old Irish Glosses.

The "Literature" Catalogue extends over 200 pages, and the pieces are classified as Tales and Sagas, Poetry, Religious, Historical, Annals, Philology, Literature, Legal, Miscellaneous.

Space does not permit us to transcribe a page of the bibliography by which we could give a clearer understanding of its scope and of its convenience for reference. One is not surprised to learn that it is the product of nine years' compiling, for information has been collected from so many sources, and the search was evidently exhaustive.

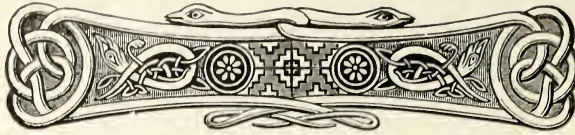
The issue of such a book is a creditable discharge of national duty by the Department of Agriculture and Technical Instruction arising out of its custodianship of the National Library.

J.T.D.

The Bronze Age in Ireland. By George Coffey, Curator of the National Museum.

We have only time to give the title of Mr. Coffey's book, just published. From his many years of devotion to this branch of study, his rare opportunities, and his careful method of investigation and argument, as shown in his previous works, we may anticipate a considerable store of information and very sound conclusions on Irish life and culture in the earliest periods.

J.T.D.



Our Annual General Excursion.

The Annual Excursion of the Society took place on Wednesday, Thursday and Friday, 23rd, 24th and 25th July. Derry and its neighbourhood being the place selected on this occasion. The party, numbering thirty-four, reached Derry at 10.15 on Wednesday morning, and after a light repast proceeded by motor char-a-banc to Fahan Graveyard, thence to Buncrana, and back to Greenan. It was originally intended to visit Balleeghan, but the day was so fine and the party so interested in the magnificent cashel of Aileach and the splendid view of Donegal, Derry, and Tir-owen from Greenan Hill that the proposed visit to Balleeghan had to be cancelled, and the party returned to Derry. After dinner, they proceeded to make the circuit of the City Walls, many of them armed with guide books. They visited the Protestant Cathedral, where they were courteously received by the verger, and supplied with leaflets descriptive of the Cathedral and of the interesting objects of antiquity it contains. They next visited the Long Tower Church, on the site of Colmcille's Dubh Regles. Having completed the circuit of the Walls, the party returned to their comfortable quarters in the Melville Hotel, where an improvised concert rounded off a very pleasant day. Early next morning the excursionists paid a hurried visit to the Guildhall, and were much struck with the fine Council Chamber, the marble panels in the hall, and the other artistic features of the interior. They then proceeded by steamer to Moville, on reaching which they went to see Cooley Graveyard, the ancient Domhnach Bile founded by St. Patrick himself. Here is an ancient Christian cross erected on a prostrate slab, which was in all probability a pagan idol, an emblem and memorial of the triumph of Christianity over Paganism. The excursionists rested here for a long time, charmed with the glorious view, and engaged in the discussion

"Of ancient deeds, long forgot ;
Of feuds, whose memory was not ;
Of manners long since changed and gone,
Of chiefs, who under their grey stone
So long hath slept that fickle Fame
Hath blotted from her rolls their name,
And twined round some new minion's head
The fading wreath for which they bled."

The party then returned to Moville, and after lunch proceeded by car to Greencastle. They were surprised to find so much of this extensive Norman stronghold still in existence, considering that it is a ruin since 1555, when Calvagh O'Donnell demolished it with cannon. Leaving Greencastle, the excursionists continued their journey to Inishowen Head, or Stroov Head, and thence returned to Moville, noting a peculiar pillar stone on the way. They returned to Derry by steamer, their minds running, as they sailed up the Foyle, on Columcille and his little gray bark, on Sir Henry Dockwra and his 4,000 men, on the Boom, and the Siege, &c., until they reached the city sated with sight-seeing, and with those visions of a hazy past which the places seen called up. The excursionists were blest with with two of the finest days that had occurred that summer. They left the city early on Friday morning delighted with their experiences of the "Black North."

The president of the Society was unavoidably absent, but its secretary and two vice-presidents were amongst the party, who were as follows: Mr. and Mrs. C. S. Whitworth, Mrs. F. MacCann, Miss MacCann, Master Frank MacCann, Mrs. Hamill, Mr. John Hamill, Mr. D. Carolan-Rushe, Miss Lardner, Miss Brodigan, Miss Culhane, Miss Canning, Mr. Patrick Deery, Mr. P. Daly,

Miss Comerford, Miss Finnegan, Miss Pentony, Rev. Thos. Gogarty, Rev. M. Kerr, Rev. J. Rogers, Rev. J. Quinn, Mr. J. MacArdle, Mr. H. G. Tempest, Mr. D. O'Connell, Miss Mooney, Mrs. de Zaro, Mrs. Segrave, Miss Segrave, Miss Stockwin, Miss Hickey, Rev. James O'Dolan, Dr. Steen, Joseph. T. O'Dolan, and Henry Morris. The following leaflet was supplied to the excursionists as a kind of guide to the various places they were to see or visit.

OMAGH (the sacred plain). The "sacred plain" is on the other side of the town, and it is not visible from the railway line. From here the river Struill (Irish Sruil, a stream accompanies the travellers all the way to Derry. Between Newtownstewart and Strabane it is joined by the River Derg, and the united streams are then called the Mourne.

NEWTOWNSTEWART (the new town). Shortly after passing Omagh may be observed on the left front a tall conical mountain. This is Slieve Truim of Irish song and story. In Ossianic literature there is a long poem called "The Chase of Slieve Truim. The mountain is now better known by the slang name "Bessy Bell." It rises right behind Newtownstewart, and behind it is the residence of the Duke of Abercorn. It is crowned by a chambered cairn like that on Slieve Gullion, and a few years ago the chamber in the cairn was torn open and the stones thrown about in the most wanton fashion, and if report speaks true this was done by persons who should have known better. On a little round hill above Newtownstewart may be seen a fort and the remains of a castle. This was O'Neill's country, and this was one of the O'Neill's castles. When the present town began to arise nearer the river it was called Newtown to distinguish it from the older settlement on the hill.

STRABANE (the green holm). After passing Sion Mills the traveller can observe on the left front a tall ridge running west, crowned by a little cairn. This is Croghan Hill. Some historical writer has called this one of the storm centres of Tirconail. Here Ith, uncle of Milesius, who had come from Braganza in Spain was murdered by the Tuatha De Danaans, and here the Cinel Connail or clansmen of Donegal gathered like dark clouds whenever O'Donnell made a hosting or expedition into Tir-owen. Many a bloody fray occurred on the slopes of that now peaceful hill. This town grew up around the Castle of Turlough Luineach O'Neill, the O'Neill chief who preceded Hugh O'Neill. Here was the last outpost of the O'Neill power, and across the river at Lifford scowled the O'Donnell castle, and for centuries this valley was the constant scene of fierce border warfare.

KNOCKAVOE (the Hill of Bove Dearg). Bove was a Tuatha De Danaan chief, and grandfather of the children of Lir. This hill, which overlooks Strabane on the east, was the scene of a bloody battle in 1522 between O'Neill and O'Donnell, in which O'Neill was defeated with great slaughter. Like the victory of Balleeghan, it was the result of a night attack by O'Donnell.

LIFFORD (Barr's Half). Here Manus O'Donnell, grandfather of Red Hugh, built in 1527 the Castle of the Three Enemies, and in this same castle he compiled his "Life of Columille," now in the Bodleian Library, Oxford. This castle was treacherously delivered to the English by Niall Garbh O'Donnell, who for his reward was afterwards imprisoned in the Tower of London, and died there in 1626 after eighteen years' captivity. There is not a vestige of this historic castle left, its very site being doubtful.

CLONLEIGH (the gray meadow). Shortly after leaving Strabane will be seen a graveyard on a round low hillock to the left of the railway line. Here on this beautiful little island hill Colmcille founded one of his numerous monasteries.

BINION HILL (the peak or summit). This conspicuous hill is seen on left of railway some miles north of Lifford. Here were ambushed a party of O'Donnells—viz., thirty horse and two companies of gallowglasses when Shane O'Neill marched past in pride to the shores of Lough Swilly, and when night and sleep had settled down on Shane's army this small party swooped down the slopes of Binion and fell on the sleeping foe, with disastrous results to the sleepers.

AILEACH (the stone house(?)). The remains of the stone cashel, called Greenan, crown the summit of a hill 802 feet high. Here the kings of the Tuatha De Danaan race established their rule. Here, too, the early Milesian dynasties had their stronghold. Rory the great was Ard Ri here in 87 B.C. From him were descended the Clanna Rory, who governed until 323 A.D., when they were defeated by the Three Collas, and driven into Antrim and Down. The Collas were defeated by the four sons of Niall of the Nine Hostages about 400 A.D., and the house of Niall was founded, and this house ruled Ireland from the 6th to the 12th centuries, and ruled Ulster down till 1603. The two most famous sons of Niall were Owen and Connall. Owen got Tir Owen (Tyrone)—i.e., Owen's Country, and Innishowen, (Owen's island), and Connall got Tir Connail (Connal's Country). St. Patrick baptised Owen at Aileach in 442 A.D., and thereafter he spent two months around Fahan; then moved farther north into Innishowen, where he spent forty days. Owen died, and was buried at Iskaheen (the gentle water) in 465. There is yet a holy well at Iskaheen, but the site of Owen's grave is unknown. Iskaheen is about four miles north of Aileach, at the foot of the mountains. Before the rise of the O'Neill's, the MacLoughlins were the greatest representatives of the dynasty of Hy Niall (—Niall's descendants). It was from Aileach that Murtough MacLoughlin set forth on his famous circuit of Ireland with 1,000 men clad in leather, hence his sobriquet "Murtough of

the Leather Cloaks." He collected the rents and hostages of Ireland. This "Hector of the West," as the annalists style him, was killed A.D. 941, at Ardee, while fighting "the Lord of the Foreigners." Another MacLoughlin was the last northern Ard Ri, and Dervorgilla "the faithless bride of Breffni" was his daughter. The Book of Lecan gives a long list of the forty-four kings of Aileach and the annals teem with notices of events that happened there. In 1101 Murtough O'Brien, King of Munster, grandson of Brian Boru, marched into Innishowen and demolished Aileach in revenge for Kincora, which had been destroyed twenty years before by Donal MacLoughlin. And O'Brien commanded each of his soldiers to carry back to Munster a stone of the demolished fortress.

Then the King to the blue north his wrathful face turned,
And Aileach, the pompous, to ashes he burned;
And his clansmen returned, each bearing a stone
Of the proud palace walls by his vengeance o'erthrown.

This is the last notice to be found in the Irish annals of Aileach as a Royal residence, and it appears never to have been re-built. "The towers of Rome," writes the late Dr. O'Doherty, "did not fling their shadows over the yellow Tiber till ten centuries after the first De Danaan palace had been erected at Aileach, and it was centuries old before Solomon had raised his magnificent temple in the sacred city of Zion." From Aileach may be seen the Castle of Burt, the principal residence of the ill-fated Sir Cahir O'Doherty, and also the ruins of Inch Castle and Elagh Castle.

FAHAN, called also Othan the Great, to distinguish it from some lesser Othan. Othan, or Fahan, means a shelter—a most appropriate name. Here an abbey was founded by Colmcille in 599 A.D., and St. Mura of the race of Niall was its first abbot. In the churchyard here is a remarkable carved slab, or table cross, thought by some to originally mark St. Mura's grave. West face: cross, interlacings, and two human figures. East face: cross, bosses, and interlacings. A short distance off is St. Mura's holy well, his bed and penitential station.

BUNCRANA (the estuary of the Cranagh River). Here are the ruins of a castle of the O'Dohertys. Opposite on the other shore of the Swilly is seen Rathmullan, whence Hugh Roe O'Donnell was kidnapped in 1587. It was the site of a Carmelite convent.

BALLEEGHAN (the town of the gentle face). Here in 1557 Shane O'Neill pitched his camp preparatory to crossing the Swilly to reduce O'Donnell to submission. He had with him "all the Irish and English" the Four Masters say "from Dundalk to Lifford." During the night his sleeping camp was attacked by a small contingent of O'Donnell's followers from Binion Hill, and his whole army was scattered like chaff, great numbers being slain. O'Neill himself escaped with difficulty, and marching all night reached friendly Tir-owen territory by the following morning. Bones are still dug up in the fields around this spot. O'Neill meditated vengeance, and ten years later, in 1567, he came back again, and near this place occurred the battle of the Fearsat, where O'Neill was utterly vanquished. The ruins of the Gothic church of Balleeghan occupy the site of a Franciscan monastery.

COOLMORE (the great hill-back). This place is remarkable for the boom which the Jacobites constructed across the river during the Siege. The place is still marked by a cross on the wall, and a local residence is called "Boom Hall." It was also here at Coolmore that Sir Henry Dockwra landed in 1601 with 4,000 men.

MOVILLE (the plain of the old tree, probably a sacred tree, or one held by some kind of reverence). The Domhnach Bile, or Church of the Tree, on River Bradagh, near Moville, was founded by St. Patrick. Here grew up a very wealthy monastery. St. Finnian was one of its abbots. It was burned by the Danes in 812. The place is now called Cooley, and near the graveyard is a Celtic cross with, it is said, the impression of Saint Patrick's foot on the pedestal.

GREENCASTLE was erected by the Red Earl of Ulster in 1305. Walter De Burgo, son of Sir William De Burgo, died of hunger in this castle in 1332, having been imprisoned here by the "Brown Earl." Walter's skeleton is shown on the Arms of Derry city. A great slaughter took place opposite Greencastle on the Derry side in 1433, when MacDonald and O'Neill attacked O'Donnell.

INNISHOWEN HEAD (called also Stroov Head, and anciently Struv Brontoir). Tradition has it that Colmcille miraculously cured a man suffering from a thorn at a stream in this place. Not far from here was born the great Irish actor, Macklin, whose real name was MacLoughlin. Another native of this neighbourhood was Henry O'Doherty, Sarsfield's secretary, who drew up the Treaty of Limerick.



Dun Dealgan Fund Report, 1913.

During the year there has been steady progress in the Museum.

The most important event to chronicle is the sale by auction at Messrs. Sotheby's, London, on May 19-23, of the large and important Collection of Irish stone, bronze and gold antiquities made by Mr. Robert Day, M.R.I.A., of Cork. The Council of our Society organised a special fund to buy and so retain in Ireland whatever objects they could. The sum subscribed reached £97 3s. od., including £50 from the Marquis of Bute. A list of the subscribers was published in the local papers and is attached to this report. Advice was sought from and most kindly given by the National Museum, Dublin, the Municipal Museum, Belfast, and others, and the Hon. Secretary of the Fund was instructed to attend the sale and to use the money to the best advantage. Owing to the size of the collection, the extensive advertising of the sale and the presence of foreign buyers, the prices reached were often out of all proportion to the value of the objects, so that our original tentative selection had to be daily recast.

The following were eventually acquired :—

LIST OF ANTIQUITIES PURCHASED AT "DAY" SALE.

- 17 stone Celts of various sizes.
- 14 stone Chisels and Hones.
- 1 stone Axe-head.
- 16 flint Arrow-heads.
- 2 flat copper Celts.
- 3 fine flat bronze Celts.
- 1 flat bronze Celt faintly ornamented.
- 1 do., do. with rudimentary flange.
- 3 winged bronze Celts—various.
- 2 deeply winged (palstave) bronze Celts.
- 2 large and 3 small socketted and looped bronze Celts.
- 1 bronze "Rapier" blade, 15½ ins. long.
- 1 fine leaf-shaped bronze Sword, 21¼ ins. long.
- 2 leaf-shaped bronze Spear-heads with loops.
- 3 very small bronze Spear or javelin-heads
- 1 heavy penannular "Bracelet."
- 8 straight bronze Pins, with heads.
- 9 assorted bronze Pins, &c., from crannogs.
- 2 large ornamented bronze Pins with loops.
- 4 bronze Ring-pins, with ornamented rings.
- 2 fine bronze penannular Brooches (fibulæ).
- 2 bronze penannular Brooches.
- 1 large bronze penannular Brooch or fibula.

These are now arranged in special cases at the Museum with descriptive cards and make the collection much more complete in representative weapons and ornaments of the Stone and Bronze

ADDITIONS TO THE MUSEUM.

TO GENERAL COLLECTION: Coins, cinder from St. Pierre volcano and O'Connell medal, from *John Taaffe, Dundalk*. Coins, from *Trevor Tempest, Dundalk*. Lead ore from Creggan mine, from *Mr. Kieran, Waterlodge*. Jaws of a shark and South African native club, from *J. Morris, Customs Officer, Dundalk*. Autographs of Henry Grattan, the Duke of Leinster, Lord Norbury, &c., from *P. Crossle, Dundalk*. Bank token, from *John Lynch, Milestown, Castlebellingham*. Dundalk token "P. Hanratty, Earl St.," from *P. McDonnell, V.S., Dundalk*. Queen Anne Shilling and bird's eggs, from *P. O'Connell, Dundalk*. Muzzle-loading gun, powder flask and pewter cup, from *Miss Watters, Diamond House, Donaghmore*. Two Roman lamps, Indian lamps, Indian brass ewer, pieces of Italian marble, shells, &c., from *Sir H. Bellingham*. Coins, from *Pat Maguire, Castletown, Joseph Hughes, late of Seatown, and James Breen, Knockbride, Bailieborough*. Copper ore from *Beauparc, from John O'Hagan, Belfast Bank, Dundalk*. Lithographic stone with original drawings of plates of ancient monuments for "The Shrines and Sepulchres of the Old and New World," and Pownall's pamphlet on Stump, from *James Buckley, Wimbledon*. Impressions of old Corporation seal of Enniskillen, from *H. G. Tempest*. Facsimiles of old English, Irish and Scotch manuscripts, from *Mr. Rigney, Dundalk*.

Dundalk Roll of Freeman and old Corporation Minute Book 1831-38, from *J. W. Turner M.A., Dundalk*.

Valencey's Miscellanea, Vol. I., and a Drogheda printed book "Appeal for Distressed Curates, from *P. Crossle, Dundalk*.

Mounted head of a Garwal Crocodile from Central Africa, Kaffir hats and head rest, large Eastern drum, South African bottle, there pairs of deer horns, &c., from *Mrs. Barton, Farndreg, on loan*.

American army sword, said to have been Thomas Francis Meagher's, from *Jas. Hanratty, Liverpool*.

Cast of a fine bronze spear-head in Belfast Museum, from *F. J. Bigger, M.R.I.A., Belfast*. This has been fitted with a handle.

Two old silver buckles and an officer's badge of Louth Militia, all from the Day Collection from *Alec Wilson, Belfast*.

Old Irish shoe (portions of), dug up at Clonmacnoise, from *Mrs. A. S. Green, LL.D., London*.

Two stone celts and framed copies of the plates of medals, and stone, bronze, gold and silver antiquities from catalogues of the "Day" Sale, from *Sir Henry Bellingham*.

Stone celt dug up at Drumleck, from *A. A. Jeffers, Drumleck, Castlebellingham*.

Models of two of the Monasterboice and Clonmacnoise High Crosses, with descriptive leaflets, from *Miss Comerford, Dundalk*.

North-American flint arrow-heads from the "Day" Collection, from *H. G. Tempest*.

TO MAGRATH COLLECTION:—Writing Desk of William Brett, author of "Reminiscences of Louth." Framed Portrait of the Rev. Elias Thackeray, Vicar of Dundalk, 1803-1854. Collection of 280 pressed Ferns, &c., from South Sea Islands. Ancient Key, found in ruins of Castle Roche. Handloom Shuttle. Sword found under an old tree uprooted by storm at White-mill, Faughart. Indian Chief's "baton," presented by *James Norton, J.P.* Shell used in Boer War. A large number of Fossils, Spar and Quartz. Piece of Fossil Coral found near Lighthouse in Dundalk Bay, presented by *Miss Una Magrath*.

TO LOAN COLLECTION: To Morris Collection, from *Henry Morris, Derry*. A large cast-bronze curved trumpet, mouthpiece missing, dug up in a bog three miles N.W. of Garrison, Co. Fermanagh.

Pike-head ('41) and bullet mould, from *Andrew Devin, Mandistown*.

FOR GENERAL USES: Two water barrels, making 4 in all, from *T. C. Macardle, J.P., Dundalk*.

LOUTH ARCHÆOLOGICAL SOCIETY.

(FOUNDED A.D. 1903.)

OBJECTS.

I. To preserve, examine, and illustrate all ancient monuments and memorials of County Louth, and adjoining districts.

II. To study the arts, manners and customs of the past to which these monuments belong.

III. To find out all that is ascertainable about the history of Louth and surrounding districts.

IV. To establish a museum or museums in the County where objects of antiquarian interest may be preserved.

CONSTITUTION.

1. The Society shall be called "The Louth Archæological Society," and shall be non-political and non-sectarian.

2. The Society shall consist of Honorary Members, Members and Associates.

3. The Annual Subscription of Honorary Members shall be 10/-; of Members, 5/-

4. All Subscriptions fall due and are payable in the January of each year.

5. Every Honorary Member and Member has the right of free admission to all Meetings and Lectures of the Society, and also of receiving a copy of all publications of the Society.

6. The Society shall be governed by a President, six Vice-Presidents, Hon. Treas., Hon. Sec., and a Council of ten, of which four shall form a quorum.

7. The Officers are ex-officio Members of the Council.

8. Only Hon. Members or Members shall be eligible for election to the Council.

9. The Officers and Council shall be elected by the Hon. Members and Members at the Annual General Meeting in each year, the date of such Meeting to be appointed by the Council.

9a. If thought desirable by the Council the positions of Editor of Journal and Hon. Secretary may be separate offices, each entitling to a seat on the Council, and an Advisory Board of three be appointed by Council to assist the Editor.

MEETINGS.

10. The Society shall meet four times in each year, on such days as the Council shall consider most convenient, when lectures may be delivered or papers read and discussed on historical or archæological subjects, and objects of antiquarian interest may be examined.

11. Besides these General Meetings the Council may arrange for Evening Meetings, for reading and discussing papers, and also for excursions to places of historical or antiquarian interest.

12. The General Meetings of the Society shall not be held in the same town, but shall circulate among three or four of the most important centres in the County. At each General Meeting the place of the next such Meeting shall be decided on.

PAPERS.

13. No paper shall be read before the Society without being first submitted to and approved of by the Council.

14. All matters concerning existing religious or political differences shall be excluded from the papers to be read and the discussions to be held at the Meetings of the Society.

15. The Council shall determine the order in which the papers shall be read, and also those papers, or the parts thereof, which shall be published.

16. All papers read before the Society shall thenceforth be the property of the Society.

PUBLICATIONS.

17. The Council shall issue—provided the funds permit—at least one journal or publication during the year, containing such papers or parts of digests of papers, and other matter relating to the Society or its proceedings, as the Council shall consider fit.

GENERAL.

18. Amendments, or addition to the objects, constitution, and rules of the Society, can only be made at the Annual General Meeting.

19. Only Hon. Members or Members can propose such amendments or additions; and notice of any such motions must be lodged with the Hon. Sec. at least one month before the date of the Annual General Meeting

County Louth Archaeological Society.

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N.B.—In accordance with a resolution of the Council, the names of those whose subscriptions are three years in arrear have been removed from the list of members. The Journal is not sent until members' subscriptions for the current year have been paid. An asterisk () denotes an honorary member subscribing 10/- a year.*

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